SRI

JAIMINISUTRAS

ENGLISH TRANSLATION

WITH

FULL NOTES AND ORIGINAL TEXTS IN SANSCRIT AND TRANSLITERATION

BY

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REVISED AND EDITED BY HIS GRANDSON

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FOREWORD
BY
B. V. RAMAN, D Sc., F.R A.S., M.R.A.S.,
Editor, The Astrological Magazine

I have the pleasure to present herewith the third and revised edition of the English Translation of **JAIMINI-SUTRAS** by my revered grandfather late Professor B. Suryanarain Rao.

Jaimini is held in very great esteem throughout India not only for his philosophical aphorisms but for his astrological writings also.

JAIMINISUTRAS as presented in these pages deals with a system of astrology that has no parallel in the existing methods. The **Sutras** are hard nuts to crack and Professor Rao has tried his atmost to explain the aphorisms as clearly and convincingly as possible.

I have not interfered with either the translation or the notes as given by Prof. Rao for fear of affecting the sense. I have however added my own remarks by way of annotations wherever I felt that an aphorism or aphorisms required further elucidation.

Professor Rao is the only scholar in India to have attempted an English Translation of Jaimini. Therefore the cultured public should feel grateful to him for having enabled them to have access to a system of astrological literature which is unique in its own way. My own publiccation **STUDIES IN JAIMINI ASTROLOGY** is under preparation and it deals with the Jaimini system in an exhaustive manner.

The Translation herewith presented has been thoroughly revised by me and it is hoped readers will be highly benefited by a careful study of his book.

BANGALORE.
16-11-1949.

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PREFACE

The best Indian sciences, religion, philosophy, dramas literature, politics and epics are the productions of the Maharishis. These are intellectual giants like the Himalayan Mountains and all others in the world are pigmies before them. The *why* of this may not be known to us, but the facts are there. Works, therefore, from the brains of the Maharishis stand unrivalled and they are colossal in nature. Maharishi Jaimini is a great intellect and his sutras are very valuable. I make no apology to introduce them to the public in the simplest, English garb. The sutras will and have to speak for themselves. They are more than *five thousand years* old and valuable to command attention and respect from all classes of readers, Indian or Foreign. Those which have stood brilliantly for 5 or 10 thousand years old without losing their brilliancy are real intellectual gems which everybody should covet to possess. These *five thousand years* instead of diminishing their lustre, have added further brilliancy to the sutras. The commentators have done invaluble service and all their extensive interpretations and clear arguments, cannot be incorporated or embodied in short notes of mine. If they are to be assimilated into the real explanations of the sutras, the bulk of the present volume would increase by ten-fold and cause tremendous discouragement to the students who would like to pursue the easiest way, and learn something of Jaimini sutras, which have been sealed letters to the English knowing public. Even the great Sanskrit scholars find the sutras hard nuts to crack and often they give them up for want of patience, devotion and technical difficulties in the way. I have been only a student in Astrology and kindred sciences, although I have had 55 years of study and practice. Astrology is a grand ocean, contain-

ing four hundred thousand stanzas or verses, and requires certainly centuries for its grasp and comprehension. After all our brains can take in only a few stanzas from the extensive literature, but for brilliant intellects, a knowledge of the few fundamental principles, will enable them to grasp the sciences and make good progress in the course of a few years. I have done my best in this English Translation, and I leave the readers to judge of my honest labours in propounding sutraic principles. Within my humble knowledge none of our learned scholars seem to have taken the trouble, or made attempts to translate these aphorisms of Maharishi Jaimini and I am proud to say I am the first in the field of translation to have undertaken this difficult task. Constructive criticisms are always welcome and I shall be grateful to them who offer such observations. Destructive criticisms must be treated with supreme contempt. One who is not an adept in a subject will be a sorry critic. He can be left alone.

INTRODUCTION

An *Introduction* to the valuable Jaiminisutras will be an uncalled for luxury. The profundity and brevity of these sutras have called forth the highest admiration from all readers during the last *fifty* centuries. My pen is too humble to do them justice or bring their majesty before the public in that dignified form in which the original sutras stand in Sanskrit. They eloquently speak for their intrinsic value. To frame short sutras with comprehensive meanings, is not given to ordinary mortals Maharishis of Arayavartha alone have framed *sutras*. None else could do them. No one has done them in the world. It requires not only the command over the Sanskrit language but it also requires consummate scholarship in the Science of Astrology and kindred subjects to frame sutras. The readers should particularly remember that *Jyothisha* in Sanskrit means light and the sense which sees and feels the light. It is the clear vision of the Vedas. Of the Vedic shadangas this is the most important. Without the help of Jyotisha, Vedas would be blind. We want clear *Light* over all our events, past, present, and the most desirable future. What other sciences can pretend or have pretended to do this service for mankind? From where and from what previous states of existence have we come? What will be our success and failures in the present state and where are we going to live after the separation of *Jeeva* from the *Deha* or the Life from the physical structure? What are our thoughts, deeds and aspirations in this life, and how far do we succeed in our aims and in what manner can we do so? Do the planets influence us and are we directed under their command? If not, what have they to do with us? How do they exercise their influences over us? and how can we correctly calculate them and guide our

destinies in their light, averting evils and enhancing good. Who are the most famous writers on Astrology, and what are their pretentions? Are there any other sciences which can help us in these directions?

All these and many more pertinent and relevent questions are asked. both by believers and non-believers of this science. Such questions are no doubt very important and are to the point. I am proud to say that almost all such relevent or irrelevent questions on Astrology and remedies prescribed by Astrology and Dharmasastras, have been clearly and convincingly answered by me in my *Introduction to the Study of Astrology in the Light of Modern Sciences.* The Introduction extends over 78 pages of closely printed matter and I must refer my readers to that for fuller details and information. Jaiminisutras have not been translated into English by anybody in India, so far as my knowledge goes. Neither is it so very easy to translate sutras into proper English. The meaning of a small sutra, sometimes may be developed into stout printed volume. English language is incapable of framing sutras and much less for their being translated into concise and short sentences. In its present form and construction the English language is quite unfit for framing sutras. These sutras are profound, scholarly and unique in their composition and defy all competition. They comprehend a vast amount of knowledge in the shortest forms possible and have been framed graciously by Maharishi Jaimini, for the benefit of the world. He openly says so. In the end of these sutras the author remarks that all that he has written is quite true, as these truths have been propounded by the still earlier Maharshis Pitamaha or Brahma, Vyasa, Parasara, Vasista, Garga, Bariga, Surya, Chandra, Brihaspathi, Sukra,

Maharishi has explained the Astrological principles, will surely make the students masters in this line.

The sutras being short and sweet, can easily be committed to memory and this is the greatest advantage Sanskrit sutras possess over other languages in the world. I have quoted the original sutras in the transliteration system so that those who know Sanskrit may easily follow the sutras and my translation and notes, and correct any mistakes, which may have crept into my translations either through ignorance or oversight. I have given the original Sanskrit words and have explained them in easy English as I have understood them. Sanskrit alone commands sutras. We have Brahmasutras or Uttara Mimamsa by Vyasa, Jaiminisutras or Poorva Mimamsa, Grihyasutras, Vyakaranasutras, and other sutras on various subjects by Maharishis. Such wonderful display of sutras is quite peculiar to Sanskrit and I have not heard of the existence of such a system of sutras in any other language in the world.

Those who are better scholars than myself in Astrology, Astronomy, Sanskrit and English may point out my inaccuracies, correct them, for the benefit of the world and thus earn not only my gratitude but also of the cultured humanity in general. Since this translation is the first of its kind in the field on Jaiminisutras, I recommend this work to all lovers in astrology. Those who do not believe in Astrology, will do well to read the translation and apply the principles to their own horoscopes and see how beautifully the results agree with the positions of planets. Duty to science and literature requires every sensible man, who has the good of humanity at heart, not to neglect any branch of knowledge, without fair and reasonable trials. We have no reason to

Marichi, Palaha, Pulisa, Maya and other eminent scientists. The treatment of the different Bhavas, Rasis and Planets will be found a little confusing in the beginning but with some patience, diligence and practise the peculiarities of his system readily yield themselves to our comprehension and enable us to read the full horoscopes in the light in which Jaimini has explained them for our benefit. He gives various Lagnas, Hora Lagna, Ghatika Lagna, Upapada Lagna, Varnada Lagna and so forth. His Dasas are mostly founded on Rasis and Navamsas. The calculations backwards and forwards for odd and even signs trouble the reader to some extent. The xtent of Dasas differs from the ordinary conceptions as explained by the general principles of Astrology. Constellations have not been given prominence. Brahma, Rudra and Ma es ra Dasas are peculiar in these sutras. While the language is graceful, the interpretations are taxing, difficult and stiff. A vast amount of general knowledge is needed for the proper interpretations and comprehension of these sutras, It is asserted by some that Jaiminisutras extend over 8 Adhyayas I have seen only four and have not come across the rest I am on the look out for them and by chance I may have the good luck to discover them in some old places or private libraries* I shall translate the other two Adhyayas at an early date. The two Adhyayas, I have now translated, are complete in themselves and will be found to be of the highest value to the students in astrology The masterly way in which the

* Prof. S. Suryanarain Rao tried his utmost to secure the other two chapters but could not succeed. However I am on the look-out and hope to be successful in my attempts I am incorporating a lot of useful information bearing on *Jaiminisutras* in my forthcoming book *Studies in Jaimini Astrology*.

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reject any science, without proper study and careful application. There are some persons who say "*I don't believe in this or that science.*" Reflection shows they are unwise and entirely wrong. In the first place they do not represent the sum-total of all knowledge in the world. The importance attached to their Ego, by themselves, is unjustifiable and untenable. I challenge, if there is any man in this world who knows all branches of knowledge or even the A.B.C, of them. Some scientists are more narrow minded and bigoted than the declared bigots of religion or social customs. When the best and the most intellectual Maharishis of India have not only believed in Astrology, but, have also written *four hundred thousand stanzas* on Astrology, will it be unreasonable to ask the readers to study the science, put it into practise and then say, what they think about it. To the sceptics, only one word of advice by me. Learn the elementary principles, take your horscopes and of those who are dear and near to you. Read them in the light of these sutras and then say honestly what you think of this science. A handful of experience is worth ten cartloads of theories. If I am wrong correct me in the light of experience, If you are wrpng correct yourself like a noble soul. Can I be fairer than this in my advice?

B. SURYANARAIN RAO,

B.A., M R A S ETC.

PRELIMINARY OBSERVATIONS.

The name of Maharishi Jamini is held in high esteemand reverence among the Sanskrit writers of eminence and probably he is held cnly next to Maharshi Vedavyasa. Jaimini is the disciple of Vyasa, and besides being a writer of various treatises and the Epic Jaimini Bharata, he is the famous author of Poorva Mimamsa Sastra, and these ablaphorisms in Astrology called after his name as the *Jaimini-sutras.* The Maharishis, so far as their intelelectual devlopment was concerned, stood altogether on an unique pedastal unapproached by any other authors in the world. They expended their intellects not by ordinary study, patient labour and devotion but by the mystic processes of Yoga. Thus expanding their mental visicn by seculiar process still unknown to the greatest scholars of the present day, they were able to grasp the causes and effects of the celestial and terrestrial phenomena with the greatest ease and on a scale of understanding and comperehension of facts at which the present generations, stand surprised and wonde-struck. Take Maharshl Vedavyasa the great grandson of Vasista, the grandson of Sakti, the son of Parasara and the father of Maharshi Shuka who is held in the highest esteem by the great Raisis themselves for his piety, Brahmaguna, and unnalloyed purity of life. Vyas has written 18 Puranas including the Mahabbharata, enclosing the immortal Bhagavadgita, great Siddhanta after his name on Astronomy, several works on Astrology and the most profound *Brahmasutras* called Uttara-Mimamsa. This colonial collection of literature relating to all branches of human knowledge stands as a monument to the grandeour of his glorious intellect and it will be a real surprise to the cultured public, if any other name in the world could be compared to this intellectual giant. In

be the meaning ; and I can assure my readers that in the translation of these difficult *sutras* I have taken the greatest care to bring out the correct meaning of the Maharishi in his inimitable work the *Jaiminisutras*. Everyone cannot compose a *sutra*. A *sutra*, to be a sound one, must have certain characteristic features and unless these conditions are satisfied they cannot pass muster under the heading of a *sutra*. In English, so far as my humble knowledge and practical experience go, it looks impossible to frame a *sutra* as the Sanskrit authors have composed and conceived it. The defects of languages cannot be set right, by ordinary men and it is hopeless to make such attempts Jaimini, through his great sympathy and love for the people, framed these *sutras* and they have to be interpreted on certain principles which the Sanskrit writers have laid down for our guidance and education. The brievity of a *sutra* is its distinguishing feature, and it can easily be committed to memory even by the ordinary students. Somehow or other, Sanskrit language seems to have a close affinity to strengthen and improve memory. Have we ever seen an advocate or a judge who is able to repeat a few sections of any legal book? Is there any English knowing person who can repeat a play of Shakespeare or a few pages of any dictionary? In Sanskrit, Dasopanishads are easily committed to memory. There are Dwivedis and Thrivedis who easily commit to memory one, two and three Vedas and repeat them with an ease which surprises the hearers. There are many who have committed to memory the Sanskrit lexicon "Amara" and quote its stanzas offhand with the greatest ease. Bhagavata, Bharata, Ramayana and other extensive works are easily committed to memory. Kavyas and Natakas, Epics and Dramas form no exception.

Astrological literature, whether it be astronomical calculation or astrological Phalabhaga, has been committed to memory and I can repeat more than 2 or 3 thousand slokas,. without any paper or pencil. The discussion of the learned Brahmin Pandits, is a source of grear delight to the audience They bring neither books, nor notes, nor papers, nor anr references when they come for great assemblies where theiy knowledge in the several branches of Sanskrit will be tested and where they receive due rewards. The greatest Indian Pundit has hardly anything which deserves the name of a hardly anything which deserves the name of a library, where as the poorest equipped English reader keeps up a decent library. Are not then the heads of these Pundits mort valuable than the heads of the greatest English scholars who have to refer to books for constant renewal of their memories ?

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ADHYAYA 1—PADA 1.

॥ सूत्रप्रारंभः ॥

१. उपदेशं व्याख्यास्यामः ॥

Su. 1.—*Upadesam Vyakhyasyamah.*

I shall now explain my work for the benefit of the readers and shall give them proper instructions to understand the subject.

NOTES

Upadesa means literally bringing one close to the object and make him understand the truth. *Upa samip disanti* cause to sit—taking one close to the true object of his search, making him sit there and see clearly wi t hih mental vision, the truths of the Science. Ja imini observes that he will take the subject of Astrology in Phalabhaga or Predictive portion, introduce the readers and disciples to the principles of Astrology and make them see the truths and realise their grandeur by personal experiences. He expands the subject in h's own inimitable style and tries his best to put vast quantities of Astrological knowledge in the fewest possible Aphorisms called the *Sutras.* This word *Upa* occurs in *Upanayana* as making a man, see the grandeur of Parabrahma, and *Upanishad* or taking one nearer to God and

Upasana carrying the same idea and making the person see the object of his search and bring him into closer contact with it.

२. अभिपश्यंति ऋक्षाणि ॥

Su. 2.—*Abhipasyanti rikshani.*

The zodiacal signs aspect each other (in their front).

३. पार्श्वभे च ॥

Su. 3.— *Parswabhe cha.*

Excepting the next zodiacal signs to them.

४. तन्निष्ठाश्च तद्वत् ॥

Su. 4 —*Thannishthascha tadvat.*

Those planets which occupy such signs will also aspect the planets found in such houses.

NOTES

Unless easy explanations are offered and illustrations are given the meanings of these Sanskrit Sutras will not become intelligible and convincing to the readers.

The second *Sutra* can be explained thus. The zodiaca signs aspect each other which are in their front. I do not exactly understand what is meant by the word *front*. The commentators who have done invaluable services to humanity by their lucid explanations and the removal of all reasonable doubts thus observe: Mesha has Vrischika, Vrishabha has Thula, Mithuna has Kanya, Kataka has Kumbha, Simha has Makara, Kanya has Dhanus, Thula has Vrishabha, Vrischika has Mesha, Dhanus has Meena Makara has Simha, Kumbha has Kataka and Meena has

Mithuna as the signs in front and aspect them. From the 3rd *sutra* it is signified that the zodiacal sign next to Aries, *viz.*, Vrishabha is not aspected, the sign Mithuna is not aspected by Vrishabha, Kataka is not aspected by Mithuna, Simha is not aspected by Kataka and so forth. Following this rule all the *Chararasis* or movable signs aspect all the *Sthira rasis* or fixed signs excepting that which is next to it and all the fixed signs aspect the movable signs excepting that which is next to it. The double-bodied signs aspect each other. In none of the current astrological books is mentioned the fact of the aspecting of zodiacal signs or the planets which are in them in this particular manner. In the 4th *sutra*, reference is made to planets occupying those houses, and exercising aspectal influences as the houses themselves are said to do. I will give a few illustrations to exemplify the above enunciated principles.

Meena	Vesha	Vrishabha	Mithuna
Kumbha	DIAGRAM		Kataka
Makara			Simha
Dhanus	Vrischika	Thula	Kanya

**Chara rasis* aspect *Sthira rasis*, *Sthira rasis* aspect *Chara rasis* and *Dwiswabhava rasis* aspect the *Dwiswabhavas*. Mesha is movable and Vrishabha next to it is fixed. Mesha is said to aspect the fixed signs except the one which is next to it. Mesha aspects the fixed signs Simha, Vrischika and Kumbha but not Vrishabha which is close to it. Vrishabha, a fixed sign aspects the movable signs Kataka, Thula and

* cf. Vriddha Karika.

चरं घनं विना स्थास्तु स्थिरमंत्य विना चरम् ॥
युग्मं स्वेन विना युग्मं पश्यतीत्ययमागमः ॥

Makara but not Mesha which is close to it. Mithuna, Kanya, Dhanus and Meena the four double-bodied or common houses aspect each other and there is no difficulty about them Kataka, a movable sign, aspects Vrischika, Kumbha and Vrishabha, but not Simha which is close to it. Thula a movable sign aspects Kumbha, Vrishabha and Simha but not the fixed sign Vrischika next to it.

Vrischika a fixed sign aspects Makara, Mesha and Kataka but not Thula which is close to it. Makara a movable sign aspects these fixed signs Vrishabha, Simha and Vrischika but not Kumbha which is close to it. These aspects of Rasis have peculiar influences and they are taken into consideration in these *Jaiminisutras*.

	Ravi	Budha	Sukra
Chandra	EXAMPLE		
Kuja			
	Sani		Guru

According to the above *sutras* and the explanations as understood by me, the following aspects have to be noted in the example marginally given. Ravi is in a movable sign and does not aspect Budha but aspects Simha, Vrischika and the planet Sani in it and Kumbha and Chandra in it. Budha aspects Kataka, Thula and Makara and Kuja who is in that sign. As per above principles, Rasis aspect each other and also the planets in them. The planets aspect each other and also the Rasis mentioned in the *Sutras*. In the above illustration Sukra aspects Kanya with Guru in it, Dhanus and Meena and Guru aspects, Dhanus, Meena and Mithuna with Sukra in it. As per general principles in use in astrology, the aspects of planets in the above diagram are thus

determined–Budha and Sani aspect each other, Sani aspects Kuja and Simha, 3rd and 10th. Guru aspects Kuja, Meena and Budha, the 5th, 7th and 9th, Kuja aspects Mesha with Ravi in it, Kataka and Simha or the 4th, 7th and 8th houses and planets in them. Chandra aspects Simha. These are details which have to be borne in mind by the readers, who are anxious to master the technicalities of these *Sutras.* Jaimini is very cautious in his statements. He asks his readers to study the general principles of astrology, and along with their applications to the practical side of horoscopes he directs them to remember the general and special principles which he has explained in his learned work and make predictions, taking both the influences mentioned in the general works and also the principles he has explained with particular care and on his own responsibility, into consideration. Ravi and Sani in the diagram according to ordinary astrology do not aspect each other, but in making predictions, we have not only to ascribe the general 6th and 8th positions, of the Sun and Saturn from each other but also the special aspect influences which Jaimini has named here. For a novice in general astrology, these observations of the Maharishi may appear quite novel but a little practice of these principles along with those of the general principles current with the astrologers, will show that there will be no difficulty and the predictions based on these combined influences will be found to be more accurate and to the point. The preliminaries should be carefully studied and remembered and the readers should put them cautiously into practice. Theory and practice will make a man perfect.

५. दारभाग्यशूलस्थार्गला निध्यातुः ॥

SU. 5 —*Darabhagyasulasthargala nidhyatuh.*

The fourth, second and eleventh places (or planets in them) from the aspecting body are *Argalas*.

६. कामस्थातु भूयसा पापानाम् ॥

SU. 6.—*Kamasthathu bhuyasa papanam.*

Malefics in the third from the aspecting planet give rise to evil *Argala.*

७. रि:फनीचकामस्था विरोधिनः ॥

SU. 7.—*Rihpha neecha kamastha virodhinah.*

Planets in the tenth, twelfth and third from *Argala* cause obstruction to such *Argala.*

८. न न्यूना विबलाश्च ॥

SU. 8.—*Na nyuna vibalascha.*

If planets obstructing argala are fewer or less powerful than those causing Argala, then the power of the Argala cannot be affected.

९. प्राग्वत्त्रिकोणे ॥

SU. 9.—*Pragvattrikone.*

The houses or planets in thrikonas (5 and 9) similarly influence the Argala.

१०. विपरीतं केतोः ॥

SU. 10. *Vipareetam kethoh.*

In the case of Kethu the formation of Argala and obstruction to it must be calculated in the *reverse order.*

NOTES

These sutras require elaborate notes as they are highly technical in nature. Unless these are properly understood, further progress in Jaiminisutras will become difficult and doubtful. In Sanskrit Mathematics, pneumonics of a peculiar kind are used and these must be properly mastered.

In Sutras 32 and 33 of this *Pada*, Jaimini gives a clue to the decipherment of his *Sutras*. I have to anticipate a few of the future Sutras here, for the great author himself does so.

SU. 32.—**Sarvatra savarna Bhava Rasayah.**

SU. 33.—**Na grahah.**

In the indication or designation of the Rasis and the Bhavas, (Signs and Significations) the author has used, for the sake of abbreviation *varnas* or single letters. But in the case of planets he has not done so, which means, he has used the proper names of the planets and not any letters to indicate them. I shall explain these differences in the notes below. We have in Sanskrit a *sutra* called* *Ka, Ta, Pa, Yadi*—These are also called the Vargas—Kavarga, Tavarga, Pavarga and Yavarga. Kaverga contains *Kadi*

*Though Prof B. Suryanarain Rao has elucidated the abbreviations used by Jaimini to imply numerals I propose to make some observations for the benefit of the reader. The system of pneumonics employed here is called Katapayadi system The consonants of the Sanskrit alphabet have been used in the place of the numbers 1—9 and zero to express numbers. There are different variants of this system but I shall explain the most commonly accepted method. न (n) and ञ (n) and the vowels denote zero. The letters in succession beginning with Ka (क), Ta (ट), Pa (प) and Ya (य) denote the digits, in a conjoint consonant, *e.g.*, Kya (क्य) only the last one

Nava or nine letters commencing from *Ka* thus—*Ka, Kha, Ga, Gha, Jna, Cha, Chha, Ja, Jha,* or nine letters.

Tavarga or Tadinava—nine letters beginning with *Ta*—*Ta, Tta, Da, Dha, Na, Tha, Thha, Da, Dha,* or the nine letters of *Ta* verga. Paverga or Padi Pancha —five letters commencing from *Pa*. They are *Pa, Pha, Ba, Bha, Ma* five letters. Yaverga *yadyashtau* or eight letters from Ya. They are *Ya, Ra, La, Va, Ssa, Sha, Sa* and *Ha* for the 8 letters of *Ya* verga. After having learnt these the next *sutra* in Sanskrit Mathematics is *Ankanam Vamato gatihi*. All figures in Astronomy, Inscriptions and Mathematics should be read in the reverse order or as the Mohammedans read from right to left. The explanations of the following *sutras* make these aphorisms easy to understand.

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denotes a number. According to this system therefore the letters.—

ka (क).	ta (ट)	pa (प).	ya (य)	denotes	1.
kha (ख).	tta (ठ).	pha (फ).	ra (र)	,,	2.
ga (ग).	da (ड).	ba (ब).	la (ल)	,,	3.
gha (घ).	dha (ढ).	bha (भ).	va (व)	,,	4.
nga (ङ).	na (ण).	ma (म).	ssa (श)	,,	5.
cha (च)	tha (त).		sha (ष)	,,	6.
chha (छ).	thha (थ).		sa (स)	,,	7.
ja (ज).	da (द).		ha (ह)	,,	8.
jha (झ).	dha (ध).			,,	9.

A right to left arrangement is employed in the formation of chronograms *i.e.*, the letter denoting units figure is first written, then follows the letter denoting the tens figure and so on e.g.,

ra ma
2 5 = 52.

Jaimini divides the figure so obtained by 12 and takes the remainder as denoting a particular sign of the zodiac as reckoned from Mesha.

Jaimini uses the word *Argala* to mean a sort of obstruction or impediment for the free flow of sign or planetary influences. A planet in a certain house from any desired Bhava or signification or planet, prevents or obstructs the progress of the influence and thereby diminishes its value and usefulness. These five Sutras give explanations about these *Argala* influences and obstructions and they must be carefully treasured up.

There are two varieties of *Argala*: shubha or beneficial, and *papa*—or malefic.

Dara contains two Sanskrit letters da and ra. *Da* according to *Tavarga* given above, represents the 8th letter in that group and hence stands for the figure 8, *Ra* represents the 2nd letter in the *Yavarga*, and hence stands for the digit 2—thus we have by the word dara 82.

Reading this by the above mathematical Sutra in the reverse order we get 28. There are 12 signs or rasis and when 28 is divided by 12, we get 4 as the remainder. Therefore *Dara* means the fourth house, representing the Argala from any desired significance or planet. Now the peculiarity is this. *Dara* in Sanskrit language means wife and in general astrology, when we say *Dara* or *Darastana*, we signify the 7th house from Lagna for a male horoscope. But *Dara* in Jaimini by the rules he has laid down means *Four* and not *Seven*.

Bhagya. By the letter interpretation process—*Bha*, is the fourth in the *Pavarga* and stands therefore for 4. *Gya* in Sanskrit is composed of *Ga*, and *Ya* the letter underneath the former *Ga*, and in all compound or conjoined letters the lower letter has to be taken into account and not the upper. Thus we have here *Ya* and it is the first letter in *Yavarga*

and stands for 1. We have therefore 41. Reading in the reverse order we get 14 and this divided by 12 will give us a remainder of 2. *Bhagya*—2. Therefore the 2nd house or Planet from any given Bhava also becomes an *Argala* planet or obstruction. *Sula* is composed of *Ssa* and *La*. In the *Yavarga*, *Ssa* stands as the fifth letter and represents 5. *La* represents the 3rd letter in Yavarga and therefore stands for 3. We thus get the figure 53. But reading in the reverse order we have 35. Divided by 12 we get a remainder of 11 and therefore *Sula* stands for 11. Those planets which are in 4, 2 and 11 from any Planet or Bhava in question or under consideration, become classified as *Argala* and obstruct their influences.

In Sutra 6 if many evil planets, more than two as the plural is used, are found in Kama or 3rd house, they also then become Argala. *Ka* stands as in Kavarga and *Ma* stands as 5 in the Pavarga. Therefore we have 15. Reading in the reverse order we get 51. Divide this by 12 and we have the remainder 3. Therefore Kama stands for the 3rd house. Kama in Sanskrit means Cupid, passions, wife and desires. In the general astrological literature, *Kama* means the 7th house representing husband or wife as the horoscope may belong to a female or a male human being. But by the interpretation by letters as directed by the author, it means the third. As it is stated here the planets become *Argala* in the 3rd only when there are more than 2 evil planets in the 3rd from the questioning planets or Bhava. But suppose there is only one evil planet in the 3rd house, then by implication it does not become Argala for the planet or Bhava.

In Sutra 7, *Ripha* means 10. *Ra* in *Yavarga* stands for 2 as it is the second letter from *Ya* and *Pha* is the second letter in the *Pavarga* and therefore represents 2, putting

together we get 22. Divide this by 12 we have a balance of 10. Neecha stands for 12. *Na*, represents O in the Tavarga as it stands as the 10th from *Ta* and therefore represents a cipher. We have only 9 *Ankas* or digits and the 10th shows a zero. *Cha* stands as the 6th letter from Tavarga and represents 6, putting together we have 06. Reading in the reverse order we have 60. Divided by 12 there will be no balance, but the author asks the readers to take always the last balance and when 60 is divided by 12 it goes four times (48) and the last balance is 12. Therefore Neecha stands for 12. Kama, we have already seen means 3. Those planets which are in 10, 12 and 3 form an obstruction to the Argala mentioned in *Sutra* 5. Here probably the meaning is that the Argala influences, formed by planets mentioned in *Sutra* 5, good or bad, are themselves modified or obstructed by the planetary positions mentioned in this *Sutra*. Those planets which are in the 5th and 9th or Thrikonas counteract the influences of the Argala planets as explained before. It has been already stated that certain planets in certain houses cause Argala or obstruction and those which are in the 5th and 9th counteract these Argala influences.

Coming to Sutra 8, if fewer planets or powerless or disabled planets cause obstruction in *Sutra* 7 to the Argala generated in *Sutra* 5, then they will not affect the power of that Argala. Here it means that the obstructive Argala created in *Sutra* 7, unless the planets are strong, will not be able to obstruct the Argala influences caused by planetary positions mentioned in *Sutra* 5.

Sutra 9 is clear and needs no further explanation.

With reference to Kethu the order must be reversed (Sutra 10.) The 9th from Kethu becomes Argala and the 5th

from him becomes *Pratibandhaka* or obstruction. The name of Rahu is not mentioned in the original, but some commentators are of opinion that the mention of Kethu is enough to include Rahu. Sutras are short and certainly require clearer explanations. Those beneficial planets who are in *Dara 4*, *Bhagya 2*, and *Shula 11* from Kethu do not form Argala. The malefics in 3rd and 8th from Kethu do not form *Papargala* or evil obstruction. Argala seems to be a sort of force or energy, caused by certain positions of the planets, and this energy may be beneficial or malicious. Power may be good or bad as it is used.

In the case of Rahu and Kethu the Argala results must be calculated in the reverse order. From the 11th Sutra Jaimini gives the rules which will guide the student in determining the lordship of the various relations and events, which have to be taken into consideration, in the career of an individual.

११. आत्माधिकः कलादिभिर्न भोगः सप्तानामष्टानांवा ॥

Su. 11.—*Atmadhikaha Kaladibhir nabhogas-saptanamashtanamva.*

Of the seven planets from the Sun to Saturn, or the eight planets from the Sun to Rahu, whichever gets the highest number of degrees becomes the *Atmakaraka.*

NOTES

The word Ashtanamva is emphasised because Rahu, instead of being mixed with other planets, seems to have been separated for a certain set purpose. The meaning becomes evident when we refer to Parasara according to whom also, Rahu fills up the gap—when two planets (of the seven) possess the same number of degrees.

• If two or three planets obtain the same *Kalas* or degrees and minutes, they are all merged into one *Karaka* or Lordship over some event in the human life. The vacancies caused by the merges of two or three planets into one have to be supplied by Rahu in the reverse of order. The other *Karaka* will be supplied by the *Naisargika Karakas* or permanent Lords. This is a difficult Sutra and requires some clear explanations. While all the planets have got movements from left to right or direct, Rahu and Ketu move in the reverse order or from right to left. The first is called the *Savyam* or *Pradakshinam* (dextral) and the other is called the *Apasavyam* or *Appradakshinam* (sinistral). Rahu and Kethu have no houses but, Jaimini gives lordship of Kumbha to Rahu and Vrischika to Kethu. They have been given lordships over some human events. In any horoscope, the first duty of an honest astrologer is to find out, the exact positions of all the planets. This implies a good knowledge in Astronomy and astrologico-mathematics. Then the degrees, minutes and seconds of the positions of the planet are calculated and placed correctly, then the student will be able to find out which planet has got the highest number of Kalas or degrees in a horoscope. Whoever has got the highest number of Kalas, becomes the *Atma Karaka*. These *Karakatwas* or Lordships, therefore can be acquired according to these Sutras by any planet. Whereas in Naisargika, Karakas or permanent lordships are fixed for ever. In Naisargika, the Karakas or Lordships are thus detailed:—

In Brihat Jataka, Ravi, Chandra, Sani and Sukra are given different Karakaships: *Diva arkasukrow pitru, matru soungnitou.* This means that persons born during the day have the Sun and Venus as lords of the father and mother

respectively. *Sanaischarendu nisi tadviparyayat.* For persons born during the nights, Sani becomes Matrukaraka and Indu or Chandra becomes the lord of father. I have simply drawn the attention of the readers to the various versions given by the different authors Here we may have *pitrukaraka* (1) Ravi in the *Naisargika* 'method, (2) Chandra as *Pitrukaraka* for those who are born in the night and (3) any planet out of the nine who gets or contains the largest number of degrees in a horoscope. Then the question arises as to how a student has to be guided in determining the prosperity and adversity of a person's father. Suppose in the Jaimini system Sani becomes *pitrukaraka*; Chandra becomes *Pitrukaraka* by the direction of Brihat Jataka and by the general or *Naisargika* system Ravi becomes the Pitrukaraka. These three planets. *viz.*, Ravi, Chandra and Sani are thoroughly different in characteristics and these variations, expounded by the learned in Astrology, instead of helping a student in the progress of the studies will confound him and launch him into greater doubts and confusion. When different systems, apparently contradictory, are enunciated by eminent Maharishis the wisest thing would be, in my humble opinion and experience, to take all of them into careful consideration, add his own experience, judge all of them with a diligent eye and make a harmonious whole so that all of them may prove successful and satisfactory. Take half a dozen medical experts in remote corners of the world. They experiment and hit upon certain herbs or roots as efficacious for certain diseases. Each one succeeds with a certain class, and thinks they may prove useful. If all of them have succeeded and the results of their experiments satisfactory, then a wise physician, carefully notes the characteristics of such of those drugs and roots and he may succeed even better than any one of the original experimen-

tors, by a judicious use of them suitable to times and conditions of life. Maharishis, by their expanded vision, watched and recorded their experiences from different mental visions, and gave principles in all such sciences, which, though contradictory on the surf .ce, will be found to be agreeable on a deeper analysis. Different systems have mentioned different periods for death and other important events of human life. Bhattotpala, the great commentator of Varahamihira's works, hits on a nice system of reconciliation and I refer my readers for clearer explanations on my notes to Dasantardasa chapter in *Brihat Jataka*. A man may live up to 70 or 80 years and may have passed through various critical conditions. He will be killed in the period of the strongest death inflicting planet and have critical dangers during other evil periods.

Take the longevity question. We have the Udu Dasa or length of life measured by the planets according to the constellations ruling at birth. We have secondly Kalachakra Dasas and the longevity given by them. Third, we have the *Graha Datta pindayuryoga* or the term of life given by all the planets to the Foetus at the time of conception. Fourth, we have the *Amsayurdaya* recommended by Satyacharya and followed by Varahamihira. Fifth, we have the longevity determined by the Gochara movements of the planets. Sixth, the longevity as determined by the Kendra Ayurdaya. Seventh, we have the Dasantur Dasa Ayurdaya. Then, eighthly, we have the *Astakavarga Bindusodhana Ayurdaya*. These eight systems certainly give divergent views and different terms. If so, what should the astrological student do when all the eight systems give eight different periods. Bhattotpala, than whom we have not seen a more learned commentator on astrological works in recent times, reconciles these different systems in the following manner: say a person

lives for 50 years and gets various periods of longevity from 3 years to 50 years. The suggestion of Bhattotpala stands to reason. Suppose the eight systems give the following terms of life—3, 10, 15, 20, 27, 35, 40 and 50, we are asked to prescribe the longest term obtained as the longevity, and the terms indicated by the other systems will be periods in the life of the person which will be very critical and during which he will suffer from severe diseases, dangers or accidents, but he will manage to get over them and live up to the longest term, *viz.*, 50 years as shown by one of those systems. *Jaiminisutras* offer the same explanations. In the typical case of Sani, Chandra and Ravi, representing a father in the case of a single person, then the age and prosperity of the father will be determined by the most powerful among them. It may also happen that by the three systems, Ravi may become the lord of father. Then he will live longer and be more prosperous and happy.

The merging of two or three planets into one karaka has to be fully explained. Unless I give some illustration, the readers will not be able to follow these *sutras* The *sutra* says that whichever planet gets the highest number of degrees, becomes the Atmakaraka. Suppose in a horoscope two planets get the same number of degrees; then both of them will become Atmakaraka Take Sani and Chandra in a horoscope, and say they have got each 29 degrees and ten minutes. As per the above *sutra*, both of them become merged into one, *viz.*, Atmakaraka. When both of them become representing one event, *viz.*, Atmakaraka, there will be a vacancy for some other karakatwa - say Chandra has merged into Sani and his place, representing matrukaraka or some other karaka, falls vacant. This, Jaimini says, will be sup-

plied by Rahu. As Rahu and Kethu move in the reverse, they will be considered as getting the highest number of degrees when they are at the beginning of a sign. In the above illustration, suppose Sani has 29° and 10′ in Aries as also Chandra. Then they will naturally have travelled all over Mesha and will be within fifty minutes from Vrishabha Sani and other planets move from Mesha to Vrishabha, Mithuna, Kataka, and so forth. Whereas Rahu moves in the reverse order, *viz.*, from Vrishabha to Mesha and Mesha to Meena. Rahu will have obtained 29° and 10′, when he is 50′ from Meena, for Rahu gains each degree as he enters Mesha from Vrishabha and moves on to the 1st degree of Mesha before he enters into the next sign Meena. Here as Chandra has merged into Sani, Rahu takes that karakatwa which Chandra as a separate planet would have taken Suppose Budha also gets the same degrees, and these three represent one karakatwa or signification. Suppose now brothers have to be represented. Then Jaimini says take the Nisarga Karaka, Kuja and give him the control over brothers, etc , attributed to Kuja in the general literature in Astrology.

१२. सईष्टेबंधमोक्षयोः ॥

Su. 12.—*Saeeshtay bandha Mokshayoh.*

Atmakaraka gives bad and good results by virtue of malefic and benefic dispositions such as debility, exaltation, etc.

NOTES

When the Atmakaraka is in exaltation or in beneficial Rasis or conjunctions, though the person is imprisoned he will be liberated, will live in holy places and will have *Moksha* or final Emancipation. But when he is in Neecha

Rasi or with evil conjunctions aud aspects he will be imprisoned, will suffer from chains and other tortures, and will not have *Moksha*. But if this debilitated planet has beneficial aspects or conjunctions, he will be liberated. The idea seems to be the securing of final salvation. If the Atmakaraka is exalted and has beneficial aspects and conjunctions without any malicious influences the man will get the final Bliss called *Moksha*, so ardently coveted by all devotees and the yogis. They desire nothing more than this state of Bliss. Here *Bandha* and *Moksha* may be interpreted as malefic and benefic results.

१३. तस्यानुसरणादमात्यः ॥

SU. 13.—*Thasyanusaranadamatyaha.*

The planet who is next in kalas or degrees to the Atmakaraka will become *Amatyakaraka.*

NOTES

By careful mathematical calculations the student should first find out the positions of planets correctly in degrees and minutes. Then fix them up in the horoscope and place the Lagna also in degrees and minutes. It will be very easy to fix all the planets and also the Lagna in their vergas or minute divisions by proper calculations. Unless this part of the work is done satisfactorilv the application of the principles of Astrology, enunciated by Jaimini or other Maharishis will not be possible. And when the foundation is not well laid and solidly built, the superstructure can never be durable or lasting. After the planets are placed correctly in their degrees and minutes, it becomes easy for a student to find out who gets the highest number of degrees or Kalas. Whoever gets the largest number take him as

the *Atmakaraka*. The planet who gets the next highest degrees will be Amatyakaraka. Probably when the Amatya or Mantrikaraka is powerful and well combined and aspected the person will become a great Minister or Councillor. But when he is ill combined and badly aspected and debilitated he becomes an evil councillor or an advisor who brings disgrace on himself and also on those to whom he offers his counsel.

१४. तस्य भ्राता ॥

Su. 14.—*Tasya bhratha*.

The planet who gets the highest number of degrees next to Amatyakaraka becomes *Bhratrukaraka* or gets lordship over brothers.

NOTES

If the Bhratrukaraka is debilitated, joins evil planets and has malicious aspects then there will be ruination to brothers. He will have no brothers or, if he gets them, they will die or become wretched, poor and disgraceful. If on the other hand, the Bhratrukaraka is exalted, well combined and well aspected there will be plenty of brother's and prosperity and success will attend on them. In the world we have experience of various sorts and all these are indicated by the astrological authors.

१५. तस्य माता ॥

Su. 15.—*Tasya matha.*

The planet who gets the highest number of degrees next to Bhratrukaraka becomes lord of the mother or Matrukaraka.

१६. तस्य पुत्रः ॥

Su. 16.—*Tasya putraha.*

The planet who is next in power in degrees to Matrukaraka becomes the lord of the children or Putrakaraka

NOTES

The Sanskrit Sciences have attached the greatest importance to the birth of children. Without children a home is designated as a burial ground or *smasana* or cemetry. ***Aputrasya gatirnasti*** observe the Vedas. This means that a man who has no children will have no heaven or Moksha There is a special Hellish River called the *Put* One who has no Putra will not be able to cross this river *Put.* He is called a Putra who enables the parents to cross this river. If he does not cross it, he will have no salvation and he cannot go to regions of bliss. In this world what can give a person greater pleasure than the possession of healthy, intelligent, obedient and prosperous children. What can dleight the hearts of the parents more than the playing round about them of their happy children. Can the work of creation continue without children ? If there are no children then the human species must cease to exist and the world will be depopulated Children thus become an absolute necessity, for the continuation of the human species. But in getting children, there is a very great variety. Temperaments are various and curious. It is no doubt a source of great pleasure for a man to have children but what is the good of getting bad, deformed, repulsive, ungrateful, depraved and rascally children who are antagonistic to their parents, who are immoral, cheats and otherwise quite undesirable to society, to the nation and to the family. Where the Putrakaraka is well situated,

exalted, in good Shadvergas, in beneficial conjunctions and aspects, the children will be blessed with all the virtues which make them agreeable, happy, prosperous and dutiful to parents. The greatest Epic in India, viz., Ramayana teaches the excellent duties of children towards their parents and Sri Rama is the noblest conception and embodiment of the duties towards the parents, relations, friends and the public citizens under his royal care.

It is better to have no children than to have bad and ungrateful ones.

१७ तस्य ज्ञातिः ॥

SU. 17.—*Thasya gnathihi.*

The planet who gets less degrees than those of Putrakaraka becomes Gnathikaraka or Lord of the cousins.

Among all the nations of the world, cousins form one important item, in making the domestic circle happy or unhappy. This is specially so among the Hindus, whose laws of inheritance and succession to property are peculiar and very complicated. There are maternal and paternal cousins and nephews. The last are the most formidable, when they are adversely situated and most favourable when they are sympathetic and loving The condition of the planets who become Gnathikarakas will determine the attitude of the cousins and the rules for judging of these, have already been laid down in the previous notes and explanations.

१८. तस्य दाराश्च ॥

SU 18.—*Thasya darascha*

The planet who gets less degrees than the ***gnathikaraka*** becomes Darakaraka or Lord of wife.

NOTES

The use of *cha* in this *sutra* indicates plurality and includes the examination of the various Bhavas or significations from Lagna, Pada Lagna and Upapada Lagna, which technicalities will be explained later on in the notes. Jaimini suggests that the results should not be foretold simply by the consultations of the *karakas* alone, but also by the Bhavas from Lagna, Pada Lagna and Upapada Lagna. The Science of astrology, specially the foretelling of the future is highly complicated and requires the highest form of intelligence, and the most profound forms of analytical powers to unravel its mysteries and make the future predictions correct. This science as well as other sciences require great intelligence and erudition, and this will be so specially with astrology which deals with all the phenomena in the world and which, therefore requires, the most comprehensive and grasping intellect to understand its principles.

१९. मात्रा सह पुत्रमेके समामनंति ॥

SU. 19.—*Matrasahaputrameke samamananthi.*

Some Acharyas or authors hold that the Matru and putrakarakas, may be represented by one and the same planet, that is these two Bhavas, lordship of mother and children may be judged by the same planet.

NOTES

Here this union may be interpreted in two ways, *viz.* Matrukaraka includes putrakaraka, and therefore these two Bhavas may be foretold by the lord of mother or by the lord of children. The planet next in degrees to Bhratru-

karaka becomes Matrukaraka, and the planet next in degrees to Matrukaraka becomes putrakaraka. What Jaimini apparently means is that by the planet next in degrees to Bhratrukaraka, may be foretold about the prosperity and adversity of the mothers and the children. Since Jaimini gives pada, ghatika and upapada Lagnas as also the Lagna for the consultation for results, difficulties and confusion have been removed and the welfare and misfortunes of mother and children may be easily analysed and predicted.

२०, भगिन्यारतस्यालः कनीया जननी चेति ॥

SU. 20.—*Bhaginyarathassyalaha kaniyaj-jananeecheti.*

Some say that from Kuja should be ascertained particulars regarding brothers and sisters, brother-in-law, younger brothers and step-mothers. Some others hold that predictions relating to step-mother should be made from the 8th house. However this latter view is not approved by all.

NOTES

From *Ara* or Kuja the sisters, wife's brothers, younger brothers and mother must be examined. In Sutras 15 and 16 reference to find out the lord of mother has been made. Why then again mention about mother. Here from Mars we have to find elder and younger sisters, brothers of wife, younger brother, step-mother and the maternal aunts. *Ara* or Kuja is the permanent or Naisargika Bhratrukaraka or lord of brothers. Some authors by pronouncing *Aratha* in short A, make it *A*=o, *Ra* =2 and *Tha* 6=o 26 and reading it in the

reverse order we get 620. This divided by 12 will give us remainder 8. And ask the readers to find out the above events from the 8th house from Lagna. Jaimini does not approve of it.

२१. मातुलादयो बंधवोमातृसजातीया इत्युत्तरतः ॥

Su. 21.—*Mathuladayo bandhavo matru sajatiya ittyuttarataha.*

From Mercury should be ascertained details relating to maternal uncles, maternal aunts and other maternal relations.

NOTES

Take the planet next to *Ara* or Kuja and he will be Budha. The order of the planets must always be remembered as in the week days—Ravi, Chandra, Mangala, Budha, Guru, Sukra and Sani. Therefore when the author says *Uttarataha* or take the next planet, it clearly means Budha. From Budha, maternal aunts, maternal uncles and other maternal relations like step-mothers should be found out. Thus say some others. This means that Jaimini is not in agreement with the views of these writers. Like *Kechit* in Brihat Jataka, *Ekey* in Jaimini is used to indicate other schools of thought in Astrological predications.

२२. पितामहौ पतिपुत्राविति गुरुमुखादेव जानीयात् ॥

Su. 22.—*Pitamahou pathiputraviti gurumukhadeva janiyyat.*

From Guru the paternal grand-mother and grand-father, the husband and children must be found out.

. २३. पात्नीपितरौ श्वशुरौ मातामहा इत्यंतेवासिनः ॥

Su. 23.—*Patnipitarau swasurou matamaha, ityante vasinaha.*

From the next planet from Guru, *viz.*, Sukra, the parents of the wife, or parents-in-law, paternal and maternal aunts, maternal grand-father and grand-mother, and *Ante Vasina* or disciples must be found out.

NOTES

If two or three planets get the lordship by getting the same degrees, then find out who has got the greater number of minutes and seconds, and if the planets are equal in all these degrees and minutes and seconds then we are recommended to take the Nisarga or permanent lords for the welfare of the particular events. I shall give here the Naisargika lordships of planets.

Ravi—Atmaprabhavasakti or soul force, reputation, vitality and father.

Chandra—Manas, Matru, Mani, or Mind, Mother and Gems.

Kuja—Bhumi, Satwa, Bhratru, or Lands, Strength and Brothers.

Budha—Pragnya, Matula, Buddhi, Vacha or intelligence, uncle, wisdom and speech.

Guru—Putra, Vidya, Dhana, Gnana, or Children, Education, Wealth and Spiritual development.

Sukra—Kama, Indriasukha, Kalatra—passion, sense pleasures and wife.

Sani—Ayushyam, Jeevanopayam, Maranam—longevity, means of livelihood and death.

Rahu—Matamaha or maternal grand-father, Vishakaraka or lord governing poison.

Kethu—Pitamaha or paternal grand-father and Kaivalyakaraka or one who gives final bliss.

I have given here only the most salient points, and for greater details I refer my readers to my English translation of *Sarwarthachintamani.*

२४. मंदोज्यायान् ग्रहेषु ॥

SU. 24.—*Mandojjyain Graheshu.*

Among all the planets, Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani, Saturn is the least powerful.

NOTES

Varaha Mihira observes in ascribing the Veeryabala thus—Sa, Ku, Bu, Gu, Su, Cha, Ra meaning Sani is the least powerful in Veeryabala; next comes Kuja, then Budha, then Guru, then Sukra, then Chandra and Ravi represents the strongest in Veeryabala. Some writers and commentators give the following interpretation which may also be acceptable. *Mandojjayan Ittyutiarataha.* Next to Sukra comes Sani in Sutra 23. Therefore from Sani must be found out the prosperity and misfortunes of the elder brothers.

२५. प्राचीवृत्तिर्विषमभेषु ॥

SU. 25.—*Prachevruthhirvishama bheshu.*

In all odd signs the counting must be in the right direction.

NOTES

Mesha, Mithuna, Sima, Thula, Dhanas and Kumbha are odd signs. In all these signs the counting must be from left to right. I will explain in clearer terms. Say we want the 5th from Mesha. Then count as Mesha, Vrishabha, Mithuna, Kataka, Simha and so forth.'

२६. परावृत्योत्तरेषु ॥

SU. 26.—*Paravrutyouttareshu.*

In even signs the counting must be in the reverse order.

NOTES

Take Vrishabha and we want the 6th from it. There we get Vrishabha, Mesha, Meena, Kumbha, Makara and Dhanas. Take Thula. It is an odd sign, suppose we want the 4th. Then Thula, Vrischika, Dhanas and Makara. Take Vrischika and we want the 6th from it. Then we have Vrischika, Thula, Kanya, Simha, Kataka and Mithuna. In fact in all odd signs the procedure is in the right direction. In even signs we count backwards like the movements of Rahu and Kethu in reverse order. Then follows a short but very difficult *Sutra.* Brevity may be the soul of composition, but it will be the thorny path to the commentators and readers, with ordinary intelligence and education.

२७. नक्वचित् ॥

SU. 27.—*Nakwachit.*

In some places or signs this does not apply.

NOTES

Here the brevity of the *Sutra* offers the greatest confusion. What are the places or signs where these rules do not

apply. When a general principle is laid down why should there be any exceptions. If we had not excellent commentators, who were almost equal to the original authors and some of whom were even superior to their originals, many of the Sanskrit Sciences would have been sealed letters and none of the modern scholars though brilliant, have got that spiritual capacity and concentration of mind to enable them to go beyond the screens and find out the literary gems which were hidden in the deep mines of Sanskrit Literature. If the ancient authors have been held as great benefactors to the literary world, the commentators for those works, should be considered even as greater benefactors. What would have been the use of the Vedas, if they had not been handled by the renowned two commentators Bhatta Bhaskara and Vidyaranya. Sanskrit Sciences are put in technical styles and *sutras* and unless the commentators are scholars of great genius and of equal capacity, the original works would have remained almost and inaccessible unintelligible to the modern generation. For in this *sutra* there are two words *Na* negative and *Kvachit*, at times or occasions. We have no clue to when and how these two words have to be used or interpreted. Gathering information from the ancient commentators this *sutra* signifies while the general rule is to count regularly in all odd signs and in the reverse order in the even signs, this rule does not apply to Vrishabha and Vrischika and to Kumbha and Simha. Here it means that in the even signs of Vrishabha and Vrischika, instead of counting in the reverse order we have to count in the right way and in Kumbha and Simha instead of counting in the right way, we have to count in the reverse order. In other signs where such exceptions obtain they will be pointed out in their proper plces.

२८. नाथान्ताः समाप्रायेण ॥

Su. 28.—*Nathaanthassamaprayena.*

Many of the writers are of opinion, that the *Rasi Dasa (Period of the sign) extends over such number of years which are counted from the Rasi to the place where its lord is located.

NOTES

Take Mesha; its lord is Kuja. Say he is in Simha. Count from Mesha to Simha we get 5. This will be the number of years of Rasi Dasa given by Mesha. In all other works, Dasas and Bhukties (*Periods* and *sub-periods*) are given only to planets but never to the zodiacal signs. Jaimini gives Rasi Dasas as a peculiar feature of his immortal works. I shall try to explain this *sutra* in full as otherwise my readers will be surrounded by many doubts and difficulties and may understand the *sutra* altogether in a very perverted sense. The number of years of the Rasi Dasa is determined by the number of Rasis which its lord has travelled from it at birth. Take a horoscope and follow the reasoning.

	Chandra Rahu	Lagna	Sani
Ravi Budha Guru	RASI		
Sukra		Kuja Kethu	

We want to find out the Dasa period of years given by Mesha. Its lord is Kuja. He is found in the 7th house from Mesha. Therefore Mesha Dasa extends for 7 years. We want the Dasa period given by Dhanas. Its lord is Guru and he is in the 3rd house from Dhanas and therefore the length of Dasa of Dhanas will be 3 years. This point is now clear. In

* I have discussed *Rasi Dasa* at considerable length in my book *Studies in Jaimini Astrology*.

Jaiminisutras the lords of the houses are those which are recognised by the astrological works in general and I presume the possession of this elementary knowledge in my readers. The lords of the 12 zodiacal signs are the following regularly from Mesha, *viz*., Kshitija-Kuja, Sita-Sukra, Gna-Budha, Chandra-Moon, Ravi-Sun, Soumya-Budha, Sita-Sukra, Avanija—Kuja, Suraguru—Jupiter, Manda-Sani, Sour-Sani, Guru—Jupiter—Vide *my translation of Brihat Jataka*. These same planets are also lords of the Amsas or other minuter divisions like Drekkana, Navamsa and Dwadasamsa. Differences of opinion obtain in all branches of knowledge. These differences may arise from various causes. World presents such a complicated and comprehensive phenomena that two observers trying in different directions may find different results from the same research or one result from different substances. Take one illustration. Two doctors, men of high culture with tinges of original genius, far removed from each other and quite strangers, may go on experimenting to find out the best antidote for fever. Each may deal with different sets of articles and find a resultant, which will have the efficacy of completely curing fever and all such disorders. Similarly in Astrology. Temperaments differ so radically in some cases that those who watch them keenly get puzzled over them and fail to account for such strange phenomena.

If the lord of the Rasi is in his own house, the sign gives 12 years of life. If he is in the 12th house the Rasi gives a similar period. If he is in the second house he gives one year. Some say he gives two years. The word *prayena* signifies a great deal If the lord of the Rasi is in exaltation he will add

one more year to the number he gives by his position. Take Vrischika and Kuja in Makara. Here he is in the 3rd house from Vrischika and therefore gives 3 years. But as he is in exaltation one more year is to be added and thus the Rasi gives four years. But if he is in debilitation he takes away one year. Thus if we take Mesha and find Kuja in Kataka, then he will have to give four years as Kataka is the fourth from Mesha but his debilitation has taken away one year and instead of four years he gives only three years. There are two signs according to Jaimini which have two lords instead of one granted by the rules of general astrology. Vrischika has two lords, viz., Kuja and Kethu and Kumbha has Sani and Rahu. In this case if the two lords are in the sign, then the Rasi gives 12 years of Dasa If one of them is not there then the presence of the other gives no years. When both of them are not in the Rasi, then find out tht Dasa years by the stronger of the two planets. Suppose oue of these two one is in his own house, and the other in a different house, then count up and take the planet in his own house in preference to the other who is in a different house. Take Kumbha. It has two lords Rahu and Sani. Sani is in Makara and Rahu is in Mesha. Here we have to prefer Sani to Rahu as he is in his own house and therefore the longevity or Dasa given by Kumbha will be 12 years as Makara is the 12th from Kumbha.

If out of the two lords, in other houses one is with another planet or planets, and the second is not with a planet then take the planet who is in conjunction with another planet Suppose both of them are with other planets. Then take the lord who is in conjunction with a larger number of planets Suppose both of them are with the same number of planets.

Then find out the strengh of the Rasi and whichever is more powerful, take the planet in it. Here I shall explain what is meant by the strength of the Rasi. The fixed signs are stronger than movable signs. The double bodied signs are stronger than the fixed ones. If even here the strength of the two lords is the same then take that lord who gives the larger number of years. In this way we have to find out who is the more powerful of the two lords and ascribe the Rasi Dasa accordingly. If one of them is in exaltation he should be preferred. In this way find out the causes of strength to the planet and then prescribe the Rasi Dasa years to it.

२९. यावदीशाश्रयं पदमृक्षाणाम् ॥

SU. 29.—*Yavadeesasrayam padamrukshanam*

Arudha lagna is the point obtained by counting as many signs from the place of lord of lagna as the lord of lagna is removed from lagna.

NOTES

Here Arudha or pada Lagna is explained. The lord of the Lagna at birth must occupy some house. The sign which measures from him in the same number as he is from the Lagna will be called Pada Lagna. Take an example.

	Chandra Rahu	Lagna	Sani
Ravi Bhdha Guru	RASI		
Sukra		Kuja Kethu	

Here we have to find out the *Pada Lagna*. The lord of Lagna in Sukra. He is in the 8th house from Lagna. The 8th from Sukra becomes pada. Here the 8th from Sukra is Kataka. Therefore it becomes the Arudha or Pada Lagna. The uses for which these various Lagnas are enumerated here will be explained later on. Jaimini makes his meaning clear in the next two *sutras*.

३०. स्वस्थेदाराः ॥

Su. 30.—*Swasthe daraha.*

If Lagnadhipathi is in 4, then the 7th becomes Pada Lagna.

NOTES

Dara as we have seen is 28, divided by 12 giving a remainder 4. If Mesha is Lagna and Kuja occupies Kataka, he will be in the 4th from it. The 4th from Kataka, *viz.*, Thula will be the Pada Lagna.

३१. सुतस्थे जन्म ॥

Su. 31.—*Sutastejanma.*

If lord of Lagna is in the 7th from Lagna then Lagna itself becomes Arudha Lagna.

NOTES

He gives another example. If the lord of Lagna is in the 7th, the 7th from it will be Lagna itself and this becomes pada or Arudha Lagna. *Suta*—*sa* represents 7 and *ta* indicates 6. This will be 67. Divided by 12 we get the remainder 7 and therefore the 7th house is indicated. The Maharishi gives these two examples so that his readers may make no mistakes or misinterpretation about the *Sutras*. I hope my readers now have fully understood what is meant by *Pada Lagna*. In this *sutra*, as the lord of the Lagna is in the 7th, the 7th from it will be Lagna itself. In this case both Lagna and Pada-Lagna are one and the same.

३२. सर्वत्रसवर्णा भावाराशयः ॥

Su. 32.—*Sarvatrasavarna bhavarasayaha.*

5

All Rasis and Bhavas are studied by *Varnada Lagna*. Hence it will be explained in this aphorism.

NOTES

Raghavabhatta, Pantha, Nilakanta and other older commentators have given the fullest notes and details on this *sutra* and I have to take the readers along those intricate paths. They have introduced *Varnada Lagna*, *Ghatika Lagna*, *Hora Lagna* and other details. The following is the full exposition for all these. Readers are advised to have a large fund of patience and devote some time to master these details. In all the following *sutras* of Jaimini, *Varnas* or *Katapayadi* letters are used to indicate Bhavas and Rasis. But for planets their various names are used and they should not be interpreted with the help of such letters For those who are born in odd signs count from Mesha in the regular order, for those who are born in even signs count from Meena backwards till we get to Bhava Lagna and keep these figures on one side. Again count for those who are born in odd signs from Mesha to Hora Lagna in the regular order and for those born in even signs count from Meena to Janma Lagna in the reverse order, and deduct the smaller figures from the larger and counting again from Mesha forwards to the number of remainder, and fix that Rasi as the Varnada Rasi for odd signs and for persons born in even signs counting back from Meena to the number of Rasis given by the figure, take that Lagna as the *Varnada Lagna*. This will certainly be not intelligible, unless a few examples are given here to illustrate the principles involved. Varieties of Lagnas will be explained here.

Bhava Lagna—used in Jaimini means the ordinary Lagna as is mentioned in the ordinary books on Astrology. The sign that rises at birth on any particular day.

Chandra Lagna—or the Janma Rasi, is that sign in which Chandra is situated at the time of birth. This is determined by the constellation ruling on that day.

Pada Lagna—means that sign in number again from the position of the Lord of Lagna which he occupies from Lagna.

Hora Lagna—Take the time of birth from the sunrise and fix it in ghatis. Then divide this number by 2½ which is called a Hora and the number thus obtained represents the Hora Lagna. Take an example. A man was born on the 3rd of the solar month Kumbha at 14½ ghatis after sunrise.

Now 14½ ghatis divided by 2½ will give us 5 and 2 ghatis as a remainder. Therefore the Hora Lagna falls in the 6th from Kumbha — Kanya. Take a person born on the 2nd of the solar month Vrischika at about 29 ghatis after sunrise. Dividing this by 2½ ghatis we get 11 and a remainder 1½ ghatis. That is, the Hora Lagna will be the 12th from the sign occupied by the Sun, *viz*., Vrischika or it falls in Thula the 12th from it. If, suppose the man is born on that day at 48 ghatis after the sunrise then divide this by 2½ ghatis. We get 19 and a remainder of ½ ghati. Therefore the Hora Lagna falls in the 20th. As there are only 12 signs, deduct this figure from 20 and we get 8 Therefore the 8th from Vrischika will be the Hora Lagna and it falls in Mithuna. Here also the order, already named for odd and even signs should be observed.

Ghatika Lagna—From the sunrise to the time of birth find out how many ghatikas have passed and find out the Rasi which falls at the time, and this will be easy to understand. Say a man is born at 25 ghatis after sunrise on the 2nd of Vrishabha Masa Then take 25 ghatis and count from

Vrishabha; whenever, the figure of ghatis is more than 12 deduct or divide the number of ghatis and find out the remainder. 25 divided by 12 will give us a balance of 1 after going twice. Thus in this case the ghatika Lagna falls in one and therefore in Vrishabha itself.

Varnada Lagna—We have already explained this and we will give clearer explanations later on. As Jaimini insists on Savya-right and Apasavya-left for odd and even signs our readers must understand this point clearly and keep before their vision in all countings for the various Lagnas. An Indian ghati means 24 minutes of English time. An hour means 2½ ghatis. A minute means 2½ vighatis. The minuteness of the divisions of time, reached by the Indian astronomers is simply astounding. The Europeans have no idea of them. I shall give them here for ready reference. The European conception of the minute divisions of time is as follows. A day is divided into 24 hours. An hour is divided into 60 minutes. A minute is divided into 60 seconds. Here ends their conception of time. 24 × 60 × 60 or one day contains 86,400 seconds. This is the highest idea of the European conception of the divisions of time for a day.

Take the conception of the division of Time by the Indian Astronomers. In the *uttara gograhana* or the release of the cattle, Arjuna went to effect their release, and Duryodana, Emperor of Hasthinapura takes objection to the appearance of Arjuna before the stipulated time for their *Agnathavasa* or incognito existence for 12 years. Bhishma the greatest warrior, saint and philosopher in the whole of Mahabharata, explains the astronomical details and calculations of time and convinces Duryodhana, that the time of

12 years imposed on the Pandavas passed away the previous day and Arjuna was justified in his appearance for the release of the cattle. According to Aryan Astronomers a day is divided into 60 ghatis. Each *ghati* is divided into 60 *vighatis*. Each vighati is divided into 60 *Liptas*. Each lipta is divided into 60 *Viliptas*. Each vilipta is divided into 60 *paras* and each para is divided into 60 *Tatparas*. The figures when multiplied stand thus : one day 60 Gh. × 60 V.G × 60 L × 60 V L. × 60 P. × 60 T P. or 60 × 60 × 60 × 60 × 60 × 60. My good readers, this humble figure when multiplied will give you 46656000000.

Imagine here the conception of the minuteness of time by the Maharshis and their intellect. A day in the calculation of Hindu astronomers contains the above number of *Tatparas*. This can possibly be conceived by the highest human intellect under the highest *yogic* and experienced *Divya Dristi* or Divine vision and can never be the work of ordinary mortals however high their genius may be. I leave my readers to judge of these facts with their own intelligence and not be guided by the stupid theory of Hindus borrowing their Astrology from the barbarous Greeks and Chaldeans. Has any man in the world conceived divisions of time more minute ? If so, who is he and where can we find him.

३३. नग्रहाः ॥

Su. *33.—Nagrahaha.*

Varnada is not to be applied for the planets but only for Rasis.

In all the sutras of Jaimini, the *Ka*, *Ta*, *Pa*, *Yadi* sutra of interpreting the Language should not be applied to the

planets. The author means that the *grahas* or the planets are designated by their various names and never by the letter system.

३४. यावद्विवेकमावृत्तिर्भानाम् ॥

Su. *34.—Yavadwivekamavrittirbhanam.*

Divide Rasi Dasas by 12 and distribute the same to the 12 Rasis in proportion to the Rasi Dasa periods to get sub-periods. The counting should be from right to left if lagna is odd sign and *vice versa* if even.

NOTES

Interpreting of Viveka—Va.-4 Va.-4 Ka-1—or 441 or reading in the reverse order we get 144. All the Rasis put together at 12 each will come up to 144. Take the Rasi Dasa years and divide that into 12 bhagas, multiply the Mesha Dasa Rasi by 12. Then divide the total by 12 and the quotient will represent the Antardasa years. Even here the readers are advised to count and follow the odd and even signs in the right and left directions as has been already explained. Sutras are meant really for those who have bright Brains.

३५. होराद्यः सिद्धाः ॥

Su. *35.—Horadyasiddaha*

From the general literature of Astrology learn all the details about *Hora, Drekkana, Saptamsa, Navamsa, Dwadasamsa, Trimsamsa, Shastiamsa, etc.*

NOTES

Where the Maharishi does not differ from the ordinary rules of Astrology, he says *siddaha*, meaning they are ready at hand from able astrologers. Wherever he cuts a new path he indicates the lines of research on which be proceeds. These commentaries are written by Neelakanta and go under the name of *Subodx* The term *Subodx* means that the commentaries are written in such an easy and convincing style that even ordinary readers and students can easily grasp the ideas explained by the learned commentator. I have also consulted other learned commentators.

End of First Pada of the First Adhyaya.

॥ इति प्रथमाध्याये प्रथमपादः ॥

॥ सूत्रप्रारंभः ॥

ADHYAYA 1—PADA 2.

१. अथस्वाँशोग्रहाणाम् ॥

Su. 1—*Athaswamsograhanam.*

Having determined the Atmakaraka from among the several planets, ascertain the results of his Navamsa position.

NOTES

Among all the planets commencing from Ravi, find out who gets the greatest number of degrees and minutes and determine, as per principles already explained, who becomes the Atmakaraka. In Sutra 11 of the first pada it has been clearly enunciated that whichever planet gets the highest

number of degrees and minutes, he becomes the Atmakaraka. Such a planet, whoever he may be among the nine planets, must occupy some Navamsa. In all the future sutras, the effects of such Navamsa occupied by the Atmakaraka, the planets who are there and the planets who aspect such Navamsa, will be clearly detailed. Find out by mathematical calculations the position of all the planets in degrees and minutes and then the results can easily be foretold in the light of the following sutras. Find out the Atmakaraka and place him in the proper Navamsa. Prepare also the Navamsa chakra correctly.

२. पंचमूषिकमार्जाराः ॥

SU. 2.—*Pancha mooshika marjaraha.*

If the atmakaraka occupies Mesha Navamsa, then the person will be subjected to the fears and bites of rats, cats and other similar animals.

NOTES

Pancha means one or Mesha. *Pa* stands for 1 in *Pavarga*. *Cha* stands for 6 in the *Tavarga*. Thus we get 16, reading in the reverse order we get 61. Divide this by 12 we get the remainder 1 and this stands for the first sign in the Zodiac or Mesha Navamsa.

३. तत्र चतुष्पादः ॥

SU. 3.—*Tathrachatushpadaha.*

If Atmakaraka is in Taurus Navamsa, there will be fear from quadrupeds.

NOTES

Ta means 6 and *Ra* means 2 or 62 reversed we get 26, divided by 12 we get 2 remainder which means the 2nd

house from Mesha or Vrishabha Navamsa. If Atmakaraka occupies Vrishabha Navamsa the person will have gains and happiness from quadrupeds like cattle, horses, elephants, etc. Some commentators say he will have troubles and worries through them. I think, when Atmakaraka is weak or has evil aspects or associations troubles should be predicted. Others write prosperity from them.

४. मृत्यौ कंडूः स्थौल्यं च ॥

Su. 4.—*Mrithyow kandustoulyancha.*

If Atmakaraka occupies Mithuna the person will suffer from corpulence, itches and cutaneous eruptions.

NOTES

Ma represents 5 and *Ya* represents 1 or 51 reading inversely we get 15. Divided by 12 we have the balance of 3 and this represents the 3rd Navamsa from Mesha or Mithuna.

५. दूरे जलकुष्ठादिः ॥

Su. 5.—*Durejalakusladi.*

If the Atmakaraka occupies Kataka Navamsa, dangers and troubles come from watery places and leprosy.

NOTES

Da stands for 8 and *Ra* represents 2 or 82. Reversing it, we have 28. Divided by 12 we get the balance of 4 and this refers to Kataka as the fourth from Mesha. Dirty form of leprosy or watery disease rises from blood corruption and the use of filthy water.

६. शेषाः श्वापदानि ॥

SU. 6. *Seshaswapadani.*

If the Atmakaraka joins Simha Navamsa, troubles will come through dogs and such canine animals.

NOTES

Ssa represents 5 and *Sha* indicates 6 or 56, reading backwards we have 65. Divided by 12 we get 5 remainder and Simha counts as the 5th from Mesha. Here in all these *Sutras* the class of animals or diseases is indicated and the reader has to use his intelligence.

७. मृत्युवज्ञायाग्निकणश्च ॥

SU 7. *Mrithyuvajayagnikanascha.*

If Atmakaraka is in Kanya Navamsa, the native will suffer from fire, itches, and corpulence.

NOTES

Ja represents 8 and *ya* denotes 1. We get 81, in the reverse order we get 18, divided by 12 we have the balance 6 and Kanya Navamsa represents the 6th from Mesha. If the Atmakaraka joins Kanya Navamsa the person will suffer from the troubles indicated by the 3rd Rasi or Mithuna and also from fires. But in Mithuna the author only said that suffering will come from corpulence and itches.

From this *Sutra* it means that in the Mithunamsa there will also be trouble from fires.

८. लाभे वाणिज्यम् ॥

SU. 8 *Labhevanijjyam.*

If the Atmakaraka joins Thula Navamsa the person will make much money by merchandise.

NOTES

La denotes 3 and *Bha* stands for 4, this stands as 34. In the reverse order it is 43, divided by 12 we get 7 as the remainder. Thula stands as the 7th Navamsa from Mesha. The various kinds of articles in merchandise have to be found out by the nature of the Rasi, its lord, the planets who are in conjunction and the aspects they have.

९. अत्र जलसरीसृपाः स्तन्यहानिश्च ॥

SU. 9. *Atra jalasarisrupa sthanyahanischa.*

If the Atmakaraka joins Vrischikamsa, the person will have fears and dangers from watery animals, snakes and he will also have no milk from his mother.

Atra-Aa O-Ra 2-02, reversed it means 20 divided by 12 we get a balance of 8 which signifies Vrischika counting from Mesha Navamsa. When he is a child he will have to be nursed and suckled by others for want of milk in his mother's breast. There are some women who have plenty of milk in their breasts and who nurse their children with their own milk and sometimes the milk will be sufficient for even two or three children. Their breasts may not be large or heavy but their lacteal glands do make brisk work and secrete milk. There are, on the other hand, a large number of women who have large lumps of breasts without any milk, but full of flesh and making the breasts attractive and heavy. The author apparently considers that the absence of milk in the mother will be a misfortune for the child. The artificial feeding of children from nipples attached to feeding bottles has removed this misfortune, to some extent. Remember it is not the mother who feeds the infant. A rubber bottle is not a mother's

There will be troubles from Khetas. Grahas have two important significations, *viz.*, planets and evil spirits : some read the *sutra* as *Bhuchara* instead of *Khechara*, and include such wild animals as lions, tigers, boars and other fierce animals found wandering on the earth. Planets and evil spirits occupy the higher regions. Kha-means the sky or the higher sphere.

१२. तटाकादयो धर्मे ॥

Su. 12. *Tatakadayo dharmay.*

If the Atmakaraka occupies Kumbha Navamsa, the person will do charities in the shape of constructing wells, tracks, topes or gardens, temples and dharmasalas or chatrams.

NOTES

Dha stands for 9 and *Ma* denotes 5, thus we get 95, reversing we get 59. Divided by 12 we get remainder 11, denoting Kumbha, the Navamsa 11th from Mesha.

१३. उच्चे धर्मनित्यता कैवल्यं च ॥

Su. 13. *Uchhe dharmanityata kaivalyancha.*

If the Atmakaraka occupies Meenamsa the person will be fond of virtuous deeds and charities, and will take residence in Swargadi Logas or will attain to the Final bliss or what is called by the Sanskrit writers Moksha or final emancipation or freedom from rebirths.

NOTES

U stands for 0, *Cha* denotes 6, we get 06, reading in the reverse order we get 60. Divide this by 12 the balance will

be 12 and therefore Meena Navamsa is indicated by the term *uchcha*.

Among the Yogis and real Vedantists their sole aim or final goal is to get rid of these *punarjanmas* or constant births and get final assimilation with *ParaBrahma*. The old commentators have offered some valuable suggestions. I shall quote them here for ready reference.

If the Atmakaraka is in a beneficial Navamsa or if beneficial planets are in Kendras from the Navamsa he occupies, the person will become very wealthy or a ruler. If the next planet to Atmakaraka occupies a beneficial sign or Navamsa, or found in his own house or beneficial sign or in exaltation or in good Navamsas, he will have residence, after death, in Swargalokas according to merit. If both of them are auspiciously situated the person will get good Bliss and after a prosperous and happy career will go to Heaven. If they have mixed positions, conjunctions and aspects, he will have some good and some bad. If both of them are badly situated, combined and aspected he will suffer miseries, poverty and will take residence, after death, in various Hells enumerated in the Hindu Sastras like Kumbhipatha, Andha, Tamisra, *etc*. There are fourteen Lokas mentioned and principally three namely Swarga tenanted by the Devatas who are headed by Indra, Bhuloka inhabited by mortals called Martya, and Patala inhabited by special creatures called Nagas. A person in Gandharva or Siddhaloka is not so happy as one in Indra Loka. One who resides in Brahmaloka enjoys superior Bliss to that which he can have in Devaloka. When evil planets predominate the temperment will be mixed and his deeds will be bad and sinful. When benefics predominate they produce favourable results both here and also enhance

his pleasure in Heaven after his death. As for the comparison of pleasures, see Anandavalli *Upanishad* and also number 11 and 12 of Vol. 19 of *The Astrological Magazine*.

१४. तत्र रवौ राजकार्यपरः ॥

Su. 14. *Tatra ravou rajakaryaparaha.*

If the Sun occupies the Karakamsa, the person will be fond of public service and will work in political activities.

NOTES

Here it means, that Ravi must be in conjunction with the Atmakaraka in the Navamsa. His success here may be determined both by the nature of the Navamsa and also by his relation to the Atmakaraka who may change to be his friend, bosom friend, neutral or enemy or bitter enemy. All these different stages are suggested by the Maharishi in compliance with the general principles of Astrology, which he enumerates.

१५. पूर्णेन्दुशुक्रयोर्भोगी विद्याजीवी च ॥

Su. 15. *Poornendu sukrayorbhogi vidya jivicha*

If Full Moon and Venus join Atmakaraka in the Navamsa, the person will command great wealth and all comforts attendant on wealth and he will also earn money and live by the profession of education.

NOTES

In all these cases the strength, position and association of Atmakaraka will have great influence in determining the

rank and position in the line. A school authority will be great or small as he gets fat or low salary.

१६. धातुवादी कौन्तायुधो वह्निजीवी च भौमे ॥

Su. 16. *Dhatuvadikountayudho vahni jeevi cha bhoume.*

When Kuja joins Atmakaraka in the Navamsa, the person becomes great in the preparation of various medical mixtures, will bear arms like kuntayudha and other weapons and live by profession involving preparations in or near fire.

NOTES

The gunners, cooks, engine drivers and those engaged in various preparations in or near fire are indicated Alchemy comes in this line of work.

१७. वणिजतन्तुवायाः शिल्पिनो व्यवहारविदश्च सौम्ये

Su. 17. *Vanijatantuvayaha silpino vyavahara vidascha soumye.*

If Budha conjoins the Atmakaraka in the Navamsa, the persons become merchants, weavers and manufacturers of clothes, artists and persons clever in preparing curios, and those well versed in the affairs of social and political matters.

१८. कर्मज्ञाननिष्ठा वेदविदश्च जीवे ॥

Su. 18. *Karma gnananista vedavidascha jeevay*

When Guru joins the Navamsa with Atmakaraka, the person will be well versed in Vedic or

religious rituals, will have religious wisdom, well-known in the rules of sacrificial functions and will have good knowledge in Vedanta and will be a religious man.

१९. राजकीयाः कामिनः शतेन्द्रियाश्च शुक्रे ॥

SU. 19. *Rajakeeyaha kaminassatendryaschasukre.*

If Sukra joins the Atmakaraka in the Navamsa the person will become a great official or political personage, will be fond of many women and will retain vitality and sexual passions till he is a hundred years old.

NOTES

He will be fond of women and sexual pleasures and in spite of these sexual excesses he will retain passions for a very long period.

Sexual passions are as various and as curious as any other phenomena. Some get prematurely old and lose their sexual vitality. Others retain sexual vigour for more than a hundred years.

२०. प्रसिद्धकर्मा जीवः शनौ ।

SU. 20. *Prasiddhakarma jeevassanow.*

If Sani joins Atmakaraka in the Navamsa, he will produce a famous person in his own line of business.

NOTES

The author apparently means that when Sani joins the Atmakaraka in the Navamsa, a person will be able to achieve greatness and reputation in whatever walk of life he may be engaged. There are great writers, painters, sculptors, speakers, merchants, warriors, statesmen, travellers, inventers, discoverers, scientists, musicians and so forth, the profession or line of work being determined by other combinations in the horoscope. Sani with the Atmakaraka in the Navamsa lifts the person to a high position in that line and gives him great reputation and name.

२१. धानुष्काश्चौराश्च जाङ्गलिकलोहयन्त्रिणश्च राहौ ॥

Su. 21. *Dhanushkaschorascha jangalika loha yantrinascha rahow.*

If Rahu joins the Atmakaraka in Navamsa the person will live by the skilful use of warlike instruments, he will earn bread as thief and dacoit; he becomes a doctor dealing in poisons, manufacturer of gold, silver, copper and other metalic machinery.

२२. गजव्यवहारिणश्चौराश्च केतौ ॥

Su. 22. *Gaja vyavaharinasschorascha kethou.*

When Kethu joins the Atmakaraka in the Navamsa the persons born under such combination trade in elephants or become thieves and robbers.

NOTES

Between thieves and dealers in elephants the line of demarcation seems to be delicate.

२३. रविराहुभ्यां सर्पनिधनम् ॥

SU. 23. *Ravirahubhyam sarpa nidhanam.*

If Ravi and Rahu join Atmakaraka in the Navamsa the person dies by snake-bites.

NOTES

Snakes are of various kinds and the nature of the causes will be determined by other planetary positions.

२४. शुभदृष्टे तन्निवृत्तिः ॥

SU. 24. *Subhadrishte thannivrithihi.*

If benefics aspect the Yoga mentioned above there will be no deaths from snake-bites.

NOTES

He may have snake-bites, but relief proper will be at hand and the person will get over the danger.

२५. शुभमात्रसंबन्धाज्जाङ्गुलिकः ॥

Su. 25. *Subhamatra sambandhaj-jangulikaha.*

If Ravi and Rahu join Atmakaraka in the Navamsa and have only beneficial aspects the person will have no snake-bites, but will become a doctor who deals solely in poisonous matters.

२६. कुजमात्रदृष्टे गृहदाहकोऽग्निदो वा ॥

Su. 26. *Kujamatra driste grihadahako agnidova.*

If Ravi and Rahujoin Atmakaraka in the Navamsa, and have the evil aspect of Kuja, the person

will burn houses or lend fire and other help to the incendiaries.

NOTES

There is some difference in the guilt of the person who burns a house and one who helps him in his diabolical deeds.

२७. शुक्रदृष्टे न दाहः ॥

Su. 27. *Sukradristenadahaha*.

If Ravi and Rahu join Atmakaraka in the Navamsa and have the aspect of Sukra, the person will not burn the houses himself, but will lend fire to the rogues who do it.

NOTES

The abettor is equally culpable in the eye of law and the delicate difference of burning the house and lending fire to burn the house, seems to be a nice point for consideration of the Dharmasastras and legal luminaries.

२८. गुरुदृष्टे त्वासमीपगृहात् ॥

Su. 28. *Gurudriste twasamipagrihad.*

If Ravi and Rahu join Atmakaraka in the Navamsa, but have the aspect of Guru alone the person will burn houses at a distance from his own house.

NOTES

Apparently Sukra's aspect will intensify the evil tendencies and aggravate the offences, by burning houses close to one's own house.

२९. सगुलिके विषदो विषहतो वा ॥

Su. 29 *Sagulike vishado vishahatova.*

If the Karaka Navamsa falls in Gulikakala or the time governed by Gulika, the person will administer poison to others and kill them or be killed by such administrations of poison by others.

NOTES

Here we have to learn what is meant by Gulikakala and the time governed by him. Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani are called Grahas. They have Upagrahas or their sons. Sukra and Chandra have not been given any Upagrahas. The latter are Sani-*Gulika* Guru-*Yamaghantaka*, Kuja-*Mrutya*, Ravi-*kala* and Budha- *Ardhaprahara*. Divide the duration of the day by 8 and proceed to count from the lord of the day. Take Sunday and suppose the *duration of the day is 30 ghatis. Then each part gets $\frac{30}{8}$ or $3\frac{3}{4}$ ghatis.

The first $3\frac{3}{4}$ ghatis are governed by Ravi the lord of that day.

The second $3\frac{3}{4}$ ghatis are under the rule of Chandra.

The third $3\frac{3}{4}$ ghatis are governed by Kuja.

The fourth $3\frac{3}{4}$ ghatis are under the lordship of Budha

The fifth $3\frac{3}{4}$ ghatis are ruled by Guru.

The sixth $3\frac{3}{4}$ ghatis are under Sukra.

The seventh $3\frac{3}{4}$ ghatis are ruled by Sani.

* If the duration of day is more or less than 30 ghatis then each part is indicated by the actual duration ofday divided by 8.

The 8th $3\frac{3}{4}$ ghatis have no lord and Gulika who is next to Sani becomes the lord. These $3\frac{3}{4}$ ghatis are called Gulikakala and if the Atmakaraka Navamsa falls in this time, the results above named must be predicted. $3\frac{3}{4}$ ghatis is called a *Yama* in Sanskrit.

Take Chandrawara or Monday

First Chandra	$3\frac{3}{4}$ ghatis.	Fourth Guru	$3\frac{3}{4}$ ghatis
Second Kuja	$3\frac{3}{4}$,,	Fifth Sukra	$3\frac{3}{4}$,,
Third Budha	$3\frac{3}{4}$,,	Sixth Sani	$3\frac{3}{4}$,,

All these sixth give $22\frac{1}{2}$ ghatis

Seventh Gulika	$3\frac{3}{4}$ ghatis
Eighth Ravi	$3\frac{1}{2}$,,

After this comes in Gulikakala extending from $22\frac{1}{2}$ ghatis on Monday and lasting up to $26\frac{1}{4}$ ghatis. On Tuesday or Kujawara we commence from Kuja thus.—

1.	Kuja	$3\frac{3}{4}$ ghatis	5.	Sani	$3\frac{3}{4}$ ghatis.
2	Budha	$3\frac{3}{4}$,,	6.	Gulika	$3\frac{3}{4}$ ghatis.
3.	Guru	$3\frac{3}{4}$,,	7.	Ravi	$3\frac{3}{4}$,,
4.	Sukra	$3\frac{3}{4}$,,	8.	Chandra	$3\frac{3}{4}$,,

The first 5 yamas give us $18\frac{3}{4}$ ghatis. From that time till $22\frac{1}{2}$ ghatis after Sunrise, there will be Gulikakala and if the Atmakaraka Navamsa falls in this, the evil results indicated above will happen. The Gulikakala has been so stated by the commentators. I have another authority for the Gulikakala. *Mandapan wa'apariansam chaturgunyam Dwihinakam. Tatkala Gulikognayaha Sarva karya Vinasakritu.*; Count from Saturday to the week day required. Take the number so obtained and multiply it by four. Then take or deduct

2 from the number so obtained. Then Galikakala commences at that time and continues up to 3¾ ghatis more. The results differ in these two systems. Take Monday and find out the Gulikakala as per the above rule. Monday counts as the 3rd from Saturday. Multiply this 3 by 4 and we get 12. Deduct two out of that and we get 10 ghatis. Gulika. kala falls on Monday from 22½ ghatis to 26¼ ghatis after Sunrise. The process to find out the Gulikakala in the night is thus stated by the old commentators. Take the fifth planet from the lord of the week day and count from him and then the 8th in the order given above will be Gulikakala. Take for example Sunday, the 5th from him is Guru. Take now Guru. Dropping Guru we have Sukra and Sani covering the first and second periods, and the 3rd period falls under Gulika on Monday, the second period on Tuesday, the 8th period on Wednesday, the 7th on Thursday, the 6th on Friday and the 5th on Saturday. When there are differences of opinion on such matters among the old writers we have to look to the opinion of the best among them, and to verify and support the theory we must also bring our large experience to help us in such interpretations. Take Hora, Varahamihira and his school, say that in odd signs the first hora is governed by Ravi and the second by Chandra. In the even signs the first is governed by Chandra and the second by Ravi. But there is a different school. Some say that the first Hora is governed by the lord of the house and the second by the lord of the 11th. In Drekkana more than two systems are recommended. Varahamihira says the lords of the three Drekkanas are the lords of 1st, 5th and 9th. There are some others who say that the lords of the 3 Drekkanas are the lords of 1st, 12th and 11th houses. There

The 8th $3\frac{3}{4}$ ghatis have no lord and Gulika who is next to Sani becomes the lord. These $3\frac{3}{4}$ ghatis are called Gulikakala and if the Atmakaraka Navamsa falls in this time, the results above named must be predicted. $3\frac{3}{4}$ ghatis is called a *Yama* in Sanskrit.

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4. Sukra	$3\frac{3}{4}$,,	8. Chandra	$3\frac{3}{4}$,,

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are shall others who say that in chara or movable signs, the lords cf the Drekkanas are the owners of the 1st, 5th and 9th. But in fixed and double bodied signs their order is quite changed. In all such cases of difference of opinion among the Maha Rishis I cannot pretend to say which is correct and which is not. Both may be correct as the authors, by their Divya Drishti, may have approached from different directions and may have found their observations proving quite true. I leave the readers to judge of these differences in the light of their intelligence, knowledge and personal experiences. When two Maha Rishis differ I must frankly tell my readers that I have no means at my command as to ascertain which is better and more correct. Both of them are Mahatmas and both looked into these details by their Divya Drishti or expanded mental vision. I possess no such Divya Drishti and therefore am not in a position to go beyond the phenomena and ascertain the true causes. I have to trust to the learned commentators.

३०. चन्द्रदृष्टौ चौरापहृतधनश्चौरो वा ॥

Su. 30 *Chandradrishtau chorapahritadhanaschorova.*

If Chandra aspects the Atmakaraka Navamsa falling in Gulikakala, the person will be a receiver of stolen property or will become himself a thief.

NOTES

I think there is not much difference between the moral and spiritual offences between these two worthies.

३१ बुधदृष्टे स्वासमीपगृहात् ॥

Su. 31. *Budhamatradriste brihad bijaha.*

If the Atmakaraka Navamsa falls in Gulika-kala and possesses only the aspect of Budha the person will have enlarged testicles.

NOTES

Here Budha alone must aspect the Navamsa without the aspect of any other planets Hydrocele is a nasty form of disease and disgusting before the public.

३२. तत्र केतौ पापदृष्टे कर्णच्छेदः कर्णरोगो वा ॥

Su. 32. *Tathra kethowpapadrishte karnachedaha karna rogova.*

If Kethu joins the Atmakaraka Navamsa the person will have his ears cut off or will have serious ear complaints.

३३. शुक्रदृष्टे दीक्षितः ॥

Su. 33. *Sukradriste dikshitaha.*

If Atmakaraka and Kethu in the Navamsa have the aspect of Sukra the person will become a Dikshita or Performer of Yagnyas or religious sacrifices.

NOTES

Formerly such persons were held in high esteem. They had to lead scrupulously clean, simple and holy lives.

३४. बुधशनिदृष्टे निर्वीर्यः ॥

Su. 34. *Budhasanidriste nirveeryaha.*

If the Atmakaraka with Kethu in the Navamsa has the aspects of Budha and Sani, the birth of an impotent or eunuch should be predicted.

NOTES

Virya is virility in a person and one who has no virya is impotent.

३५. बुधशुक्रदृष्टे पौनः पुनिको दासीपुत्रो वा ॥

Su 35. *Budha sukra dristey pounah puniko dasiputrova.*

If the Karakamsa Rasi with Kethu has the aspect of Sukra and Budha the person will talk repeating and repeating the same ideas or will be the son of a prostitute or dancing woman.

NOTES

Dasis are a special class of dancing women who were devoted to the service of Gods in the temples and had no strictness in sexual matters.

३६. शनिदृष्टे तपस्वी प्रेष्यो वा ॥

Su. 36. *Sanidristay tapaswi preyshyova.*

If the Karakamsa with Kethu has the aspect of Sani he will become a Tapaswi or recluse or be a dependent and servant under somebody.

NOTES

There is a great gulf of difference between the position of a man devoting all his energies on the contemplation of

God and one who is dependent on others. Why both the results are ascribed to the same combination is not clear.

३७. शनिमात्रदृष्टे सन्यासाभासः ॥

Su. 37. *Sanimatradriste sanyasabhasaha.*

If in the above combination there is only the aspect of Sani and there is no other planetary aspect he will put on the appearance of a sanyasi but will not be a true or real sanyasi. He will be an imposter.

३८. तत्र रविशुक्रदृष्टे राजप्रेष्यः ॥

Su. 38. *Tatra ravisukradriste rajapresh-yah*

If Ravi and Sukra aspect the Karakamsa the person will be employed by royal or political personages to do their work. He will be their confident.

३९. रिःफे बुधे बुधदृष्टे वा मन्दवत् ॥

Su. 39. *Ripphe budhe budhadriste va mandavat.*

If the tenth from the Karaka Navamsa possesses the aspect of Budha, he will get similar results as have been given by Sani.

NOTES

This means that the person will follow some notable profession. Ripha means, *Ra* 2, *pha* means 2= 22 divided by 12, will give us 10, 10th house is indicated by *Ripha.*

४०. शुभदृष्टे स्थेयः ॥

SU. 40. *Shubha driste stayaha.*

If in the 10th from Karakamsa there is beneficial aspect, the person will be one of great determination and never capricious.

NOTES

The other benefics are Guru and Sukra. It cannot mean anything else.

४१. रवौ गुरुमात्रदृष्टे गोपालः ॥

SU. 41. *Ravow gurumatra driste gopalaha.*

If the 10th from the Karakamsa, there is Ravi possessing only the aspect of Guru and no other aspects, the person will have success through the sales of cows,. bulls and other cattle.

४२. दारे चन्द्रशुक्रदृग्योगात्प्रासादः ॥

SU. 42. *Dare chandra sukra drigyogat prasadaha.*

If the lord of the 4th from the Karakamsa, is joined or aspected by Chandra and Sukra, the person will be blessed with storied houses.

NOTES

Da means 8, *Ra* means 2=82, reversed it means 28, divided by 12. we get 4 balance. This shows signs of wealth. Prasada means houses with compounds.

४३. उच्चग्रहेऽपि ॥

Su. 43. *Ucchagrahapi.*

If the fourth from the Karakamsa is occupied by an exalted planet, the person will have many fine and splendid houses.

४४. राहुशनिभ्यां शिलागृहम् ॥

Su. 44. *Rahu sanibhyam silagriham.*

If the fourth from the Karakamsa is occupied by Rahu and Sani, the houses will be constructed with rough stones not smoothly and well plastered.

४५. कुजकेतुभ्यामैष्टिकम् ॥

Su. 45. *Kuja kethubhyamaishtikam.*

If the 4th from Karakamsa is occupied by Kuja and Kethu the houses will be constructed of bricks, lumps of earth.

४६. गुरुणा दारवम् ॥

Su. 46. *Guruna daravam.*

If the 4th from Karakamsa is occupied by Guru wooden houses will be constructed by the native.

४७. तार्णं रविणा ॥

Su. 47. *Tharnam ravina.*

If the 4th is occupied by the Sun, the houses will be constructed from thatch and grasses.

NOTES

The above three sutras give an idea of the nature of the house property possessed by different persons depending upon the dispositions of planets with reference to Karakamsa.

४८. समे शुभयोगाद्धर्मनित्यः सत्यवादी गुरुभक्तश्च ॥

Su. 48. *Sama shubha yogaddharmanityaha satyavadi guru bhaktascha.*

If the 9th from Karakamsa is occupied or aspected by benefics the person will have truth as his ideal and motto. He will be righteous in conduct, lover of truth, and will be faithful and dutiful to elders, preceptors and Gurus.

NOTES

Sa stands for 7 and *Ma* denotes 5-75, reversed it is 57, ivided by 12, we get a remainder of 9. Sama means 9th from Karakamsa. Ninth is the house of piety, and represents devotion and faith in Gods and Godesses.

४९. अन्यथा पापैः ॥

Su. 49. *Anyatha papaihi.*

If the 9th from Karakamsa has evil conjunction or aspects he will be quite the reverse in character. He will be a liar, uncharitable and sinful, and will have no faith and respect for Gurus and elders.

५०. शनिराहुभ्यां गुरुद्रोहः ॥

Su. 50. *Sani rahubhyam gurudrohaha.*

If Sani and Rahu occupy or aspect the 9th from

Karakamsa, the person will become ungrateful to Guru's and will prove a traitor to them.

NOTES

Cheating is a sin. But there are many grades and its heinousness depends upon the nature of the parties concerned.

५१. रविगुरुभ्यां गुरावविश्वासः ॥

Su. 51. *Ravigurubhyam gurovavisvasaha.*

If Guru and Ravi occupy or aspect the 9th from Karakamsa, he will not love his parents, elders and preceptors

५२. तत्र भृग्वङ्गारकवर्गे पारदारिकः ।

Su. 52. *Tatra bhriguwangaraka varge paradarikaha.*

If the 9th from Karakamsa falls in one of the shadvergas of Sukra and Kuja he will be fond of others' wives.

NOTES

There are two classes of villians. One set taking sexual gratifications with women of immoral tendencies and another set always tempting the views of other persons, and ruining their families. Adultery is sinful, but even here there are various grades of sins. *Shadvergas are (1) Lagna, (2) Hora,

This has been clearly described in my work "A Manual of Hindu Astrology,"

(3) Drekkana, (4) Navamsa, (5) Dwadasamsa, and (6) Thrimsamsa. Adultery with motherly relations, friends' wives, spouses of Gurus and other prohibited relations is more sinful than adultery with other women. Corrupting family and innocent women is a horrible form of sin.

५३. दृग्योगाभ्यामधिकाभ्यामामरणम् ॥

SU. 53. *Drigyogabhyam adhikabhyam amaranam.*

If Kuja and Sukra join or aspect the 9th from Karakamsa the person will have the evil habit of seducing and keeping illegal gratifications till the end of his life.

NOTES

The conjunctions and aspects are more powerful than the Shadvergas. In the latter he will keep up the vicious habit for sometime, but in the former, this vice will continue till the end of life. With some persons, males and females, these morbid sensations of lust and sexuality will continue for sometime and then they turn a new chapter in their lives, but there are others, who do not give up the vicious habits till their death. Some are rascals only for a time but there are others who are rascals and cheats throughout their lives even on death beds their thoughts run on unholy deeds.

५४. केतुना प्रतिबन्धः ॥

SU. 54. *Kethuna pratibandaha.*

If the 9th from Karakamsa has the conjunction or aspect of Kethu, he will be fond of women for sometime and then give up the bad tendency.

५५. गुरुणा स्त्रैणः ॥

SU. 55. *Guruna strinaha.*

If the 9th from Karakamsa has the conjunction or aspect of Guru he will be excessively fond of other women.

५६. राहुणार्थनिवृत्तिः ॥

SU. 56. *Rahunartthanivrithhi.*

If the 9th from Karakamsa is joined or aspected by Rahu, the person will lose all his wealth by female excesses.

NOTES

Even in these vices there are some prudent men financially. Some get money by adultery, some enjoy for nothing, there are others who lose all their wealth and health by such vices.

५७. लाभे चन्द्रगुरुभ्यां सुन्दरी ॥

SU. 57. *Labhe chandragurubhyam sundari.*

If Guru and Chandra occupy the 7th from the Karakamsa the wife will be handsome and loving.

NOTES

La means 3, *Bha* denotes 4-34, reading backwards we have 43, divided by 12. we have 7 remainder. Labha therefore means 7. It will certainly be a great blessing to have handsome wife provided she is faithful. But when she is fair and unfaithful the life becomes miserable. He will have a Hell on Earth.

५८. राहुणा विधवा ॥

Su. 58. *Rahuna vidhava.*

If the 7th from the Karakamsa joins with Rahu or has his aspect the person will have widows for connection.

NOTES

There are some worthies who are extremely fond of widows. They hunt after them. They like them in preference to others.

५९. शनिना वयोधिका रोगिणी तपस्विनी वा ॥

Su. 59. *Sanina vayodhika yoginee sapaswini va.*

If the 7th from Karakamsa is occupied or aspected by Sani the wife will be older or will be sickly or will be a tapaswini or a woman who will be engaged in religious meditations.

NOTES

While some persons like younger people there are others both males and females who hunt after old people. Temperaments are curious.

६०. कुजेन विकलाङ्गी ॥

Su. 60. *Kujena vikalangi.*

If Kuja joins or aspects the 7th from Karakamsa the wife will be deformed or there will be defect in her limbs.

६१. रविणा स्वकुले गुप्ता च ॥

SU. 61. **Ravina sivakule gupta cha.*

If Ravi occupies or aspects the 7th from Karakamsa the wife will be protected from the members of the husband's family and will have no defects in her limbs.

६२. बुधेन कलावती ॥

SU. 62. *Budhena kalavati.*

If Budha joins or aspects the 7th from Karakamsa the wife will be well versed in music, arts, dancing and other fine accomplishments.

६३. चापे चन्द्रेणानावृते देशे ॥

SU. 63. *Chape chandrena anavrite dese.*

If Chandra occupies the 4th from Karakamsa the first sexual union of the wives, mentioned in the above sutras will take place in an open place uncovered by roof or ceiling.

NOTES

Cha means 6 *pa* means 1—61, reversing we have 16 divided by 12, the balance 4 shows the 4th house from the Karakamsa. There are some people who cannot control their passions and who have sexual unions in open places.

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* Another version reads as *Ravina kula gupthacha.*

६४. कर्मणि पापे शूरः ॥

SU. 64. *Karmani pàpe shuraha*

If the 3rd from the Karakamsa contains evil planets the person becomes courageous and a warrior.

NOTES

Ka means 1, *Ma* means 5= 15, reading backwards we have 51, divided by 12, we have the remainder 3. In general astrology the third house from Lagna shows brothers, sisters and courage.

६५. शुभे कातरः ॥

SU. 65. *Subhe kataraha.*

If the 3rd from Karakamsa has benefics the person becomes a coward.

६६. मृत्युचिन्त्ययोः पापे कर्षकः ॥

SU. 66. *Mrityuchintyayoh pape karshakaha.*

If the 3rd and 6th from Karakamsa are occupied by malefics the person lives by ploughing and agriculture.

NOTES.

Ma 5, *ya* 51 = , reversing we have 15. *Cha* 6, *Tha* 6 = 66, reversing we have 66. Divide them by 12, we get 3 and 6. Malefics are considered to give auspicious results in 3, 6 and 11. *Thrishadaya gatahpapaha.*

६७. समे गुरौ विशेषेण ॥

SU. 67. *Same gurow viseshena.*

If Guru occupies the 9th from Karakamsa he will become a great agriculturist.

६८. उच्चे शुभे शुभलोकः ॥

Su. 68. *Ucche shubhe shubha lokaha.*

If benefics occupy 12 from Karakamsa the person goes to superior Lokas.

NOTES

U 0, *Cha* 6 = 06, reversed we get 60, divided by 12, we have 12. Indian sciences and religions mention many Punya Lokas or happy regions in the universe.

६९. केतौ कैवल्यम् ॥

Su. 69. *Ketow kaivalyam.*

If a benefic occupies Karakamsa, the person will have Moksha or Final Bliss.

NOTES

Ka means 1, *Ta* signifies 6 = 16. 16 reversed=61. Divided by 12, we get balance of 1. We may also take *ucche* from the previous Sutra and say that if Kethu is found in 12th there will be final Bliss.

७०. क्रियचापयोर्विशेषेण ॥

Su. 70. *Kriyachapayorviseshena.*

If Karakamsa is Mesha or Dhanus with benefics there, the subject gets Moksha. If Mesha or Dhanus happens to be the 12th from Karakamsa and Kethu is there the person will get Moksha.

NOTES

The commentators have put on two different kinds of interpretations. I shall explain both of them. The splendid power of sutras and their brevity capable of long interpretations are only possible in Sanskrit. No other language in the world possesses such facilities for brevity and at the same time cantaining a world of meaning If Mesha or Dhanus becomes Karakamsa with a benefic there, there will be the highest Bliss. If Mesha or Dhanus becomes the 12th from Karakamsa and Kethu is there, there will be the highest Bliss or Moksha. Kethu is not a full benefic. Kethu becomes a benefic in Chara Dasa and not otherwise. Therefore he cannot be classified as a *subhagraha*. But astrology ascribes to him the highest spiritual power of emancipation from all births and re-births and give man Moksha.

७१. पापैरन्यथा ॥

Su. 71. *Papairanyatha.*

If the 12th from the Karakamsa is occupied by evil planets he will go to hell and will have no Bliss.

NOTES

Heaven and Hell are not seen. But there is the universal belief in their existence and all religions lend support to this faith.

७२. रविकेतुभ्यां शिवे भक्तिः ॥

Su. 72. *Ravi-kethubhyam shive bhaktihi.*

If Ravi and Kethu are in Karakamsa the person will become a Saivite or one who worships Shiva.

NOTES

Worship of Gods is as different as there are differences in temperaments. *Matha* is a peculiarity of Mathi or mind.

७३. चन्द्रेण गौर्याम् ॥

Su. 73. *Chandrena gauryam.*

If Chandra joins Karakamsa, the person will worship Gouri, wife of Shiva.

७४. शुक्रेण लक्ष्म्याम् ॥

Su. 74. *Sukrena lakshmyam.*

If Sukra joins Karakamsa, he will worship Lakshmi, spouse of Vishnu.

७५. कुजेन स्कन्दे ॥

Su. 75. *Kujena skande.*

If Kuja occupies Karakamsa, he becomes a worshipper of Skanda or Shanmukha the warrior son of Shiva.

७६. बुधशनिभ्यां विष्णौ ॥

Su. 76. *Budhasanibhyam vishnow.*

If Budha and Sani join Karakamsa, he will worship Vishnu.

NOTES

Different temperaments have different tastes and their selection of Gods follows their temperaments. As all rivers fall into the ocean, so also all forms of worship reach the Almighty.

. If Sani occupies the Karakamsa falling in an evil sign the person becomes a great devotee of evil spirits.

NOTES

There are Devil and Spirit worshippers of various grades. The existence of spirit-world has been proved by the best intellects and by personal experience. A handful of experience is worth ten cart loads of theories.

८१. शुक्रे च ॥

Su. 81. *Sukre cha.*

If Sukra occupies the evil Karakamsa, the person will worship devils, spirits, etc.

NOTES

There are 56 varieties of Devils or Pisachas headed by the powerful Bhetala. See my notes in *Sarwartha Chintamani*.

८२. अमात्यदासे चैवम् ॥

Su. 82. *Amatyadasay Chaivam.*

If the 6th from Amatyakaraka joins evil Karakamsa, the person devotes himself to the worship of evil spirits.

NOTES

The planet who gets the highest number of degrees becomes the Atmakaraka. The planet who gets the next highest number of degrees becomes the Amatyakaraka. If the

6th planet from Amatyakaraka counting from Ravi in the regular order, occupies the evil Karakamsa the person will be devoted to evil spirits. Always the order of the planets are as follows:—Ravi, Chandra, Kuja, Budha, Guru, Sukra and Sani, the order of the week-days. Somebody must become Amatyakaraka, suppose Sani becomes so. The 6th from Ravi is Sukra and if Sukra joins the evil Karakamsa the person devotes his time to evil spirits. These Mantras are called Kshudra or Sabara and count as 9 crores, a bewildering number.

८३. त्रिकोणे पापद्वये मान्त्रिकः ॥

SU. 83. *Thrikone papadwaya mantrikaha.*

If the 5th and 9th from the Karakamsa are occupied by evil planets the person becomes a Mantrika or a magician and will be able to exorcise devils and evil spirits.

८४. पापदृष्टे निग्राहकः ॥

SU. 84. *Papadriste nigrahakaha*

If the evil planets in the 5th and 9th from Karakamsa, have evil conjunctions or aspects, the person becomes a great Mantraic and will be able to root out all evil spirits.

८५. शुभदृष्टेऽनुग्राहकः ॥

SU. 85. *Shubha dristenugrahakaha.*

If the evil planets in the 5th and 9th from Karakamsa have beneficial aspects or conjunction the person will help the people and do them good.

८६ शुक्रेन्द्रौ शुक्रदृष्टे रसवादी ॥

Su. 86. *Sukrendou sukradriste rasavadi.*

If Sukra aspects Karakamsa and the Moon, the person becomes an alchemist.

८७ बुधदृष्टे भिषक् ॥

Su. 87. *Budhadriste bhishak.*

If Karakamsa and Chandra have the aspect of Budha, the person becomes a medical man.

NOTES

His eminence and capacity will depend upon the strength of Budha.

८८. चापे चन्द्रे शुक्रदृष्टे पाण्डुश्वित्री ॥

Su. 88. *Chape chandre sukradriste pandusswithtre*

If Moon is in the 4th from Karakamsa and has the aspect of Sukra, the person will suffer from white leprosy.

NOTES

Cha 6, *Pa* 1=61 reversed 16, divided by 12, will give a balance of 4. Hence *Chape* means 4th house from the Karakamsa.

८९. कुजदृष्टे महारोगः ॥

Su. 89. *Kujadriste maharogaha.*

If Kuja aspects Chandra in the 4th house from the Karakamsa, the man will have serious form of leprosy.

९०. केतुदृष्टे नीलकुष्ठम् ॥

Su. 90. *Kethudriste neelakustam.*

If Chandra in the 4th from the Karakamsa is aspected by Kethu, the person will have black leprosy.

NOTES

There are many hideous and repulsive froms of this loathsome disease.

९१. तत्र मृतौ वा कुजराहुभ्यां क्षयः ॥

Su. 91. *Tatra mritow va kujarahubhyam kshayaha.*

If the 4th or 5th from Karakamsa is joined by Kuja and Rahu, the person will suffer from consumption or pthysis.

९२. चन्द्रदृष्टौ निश्चयेन ॥

Su. 92. *Chandradriste nischayena*

If such Kuja and Rahu, stated in the above sutra, have the lunar aspect, certainly the person will have serious form of consumption.

NOTES

Sutra 91 : he will have a mild attack of disease.

९३. कुजेन पिटकादिः ॥

Su. 93. *Kujena pitakadihi*

If the 4th or 5th from the Karakamsa is occupied by Kuja, the person will suffer from excessive sweating, cuts, iches or boils and sores in the body.

९४. केतुना ग्रहणी जलरोगो वा ॥

Su. 94. *Kethuna grahani jalarogo va.*

If Kethu joins the 4th or 5th from Karakamsa the man will suffer from Grahani or a kind of glandular disease and from watery diseases like dropsy, diabetes, loose motions etc.

९५. राहुगुलिकाभ्यां क्षुद्रविषाणि ॥

Su. 95. *Rahugulikabhyam kshudravishani.*

If the 4th or 5th from the Karakamsa is joined by Rahu and Gulika, there will be suffering from the poisonous effects of rats, cats, etc.

९६. तत्र शनौ धानुष्कः ॥

Su. 96. *Tatra sanow dhanushkaha.*

If the 4th from the Karakamsa is joined by Sani the person becomes an expert in inflicting wounds. This means he will be skilled in the use of deadly arms.

९७. केतुना घटिकायन्त्री ॥

Su. 97. *Kethuna ghatikayanthri.*

If Kethu joins the 4th from Karakamsa the person becomes skilful in preparing clocks, watches and other time indicating machines.

NOTES

I have shown in the Introduction and also in the prefatory remarks that Jaimini flourished 5,000 years ago. He was a contemporary of Vedavyasa and was his worthy disciple. Ghatika yantras or machines showing time were in existence as this Sutra proves and confirms, Suryasiddanta mentions many Yantras.

९८. बुधेन परमहंसो लगुडी वा ॥

SU. 98. *Budhena paramahamso lagudi va.*

If the 4th from the Karakamsa is combined by Budha, the person becomes a *paramahamsa* or a great yogi, or one who bears * *Palasa Danda*, etc., showing Brahmacharya or Sanyasayoga of particular kind.

९९. राहुणा लोहयंन्त्री ॥

SU. 99. *Rahuna lohayantri.*

If the 4th from the Karakamsa is occupied by Rahu he will become proficient in preparing machinery out of metals or a clever mechanic.

१००. रविणा खड्गी ॥

SU. 100. *Ravina khadgi.*

* Palasa means *Butea Frondosa.*

• If Ravi joins the 4th from Karakamsa, the person lives by his sword.

NOTES

Many kinds of swords are mentioned in the ancient works. Swords are terrible weapons then as well as now at close quarters

१०१. कुजेन कुन्ती ॥

Su. 101. *Kujena kunthi.*

If Kuja joins the 4th from Karakamsa, he will live by the profession of using *Kuntayudha*, maces and long sticks.

१०२. मातापित्रोश्चन्द्रगुरुभ्यां ग्रन्थकृत् ॥

Su. 102. *Matapitroschandragurubhyam grandhakrit.*

If Chandra and Guru are in the Karakamsa or in the 5th from it, the person will become an author and will live by writing books.

NOTES

Ma 5, *Ta* 6 = 56, reversing we get 65, divided by 12, there is a balance of 5. *Pa* 1, *Ta* 6 = 16, inverse order 61 divided by 12, we have 1. Fifth is the house of intelligence in astrology as also of children.

१०३. शुक्रेण किञ्चिदूनम् ॥

Su. 103. *Sukrena kinchidoonam.*

If Chandra and Sukra join Karakamsa or the 5th house from it, the person becomes an ordinary author.

१०४. बुधेन ततोऽपि ॥

SU. 104. *Budhena tatopi.*

The person becomes still less famous than in the above Sutra if Budha joins Chandra instead of Sukra in Karakamsa or the 5th from it.

१०५. शुक्रेण कविर्वाग्मी काव्यज्ञश्च ॥

SU. 105. *Sukrena kavirwagmi kavyagnascha.*

If Sukra joins Karakamsa or the 5th from it the person becomes a great poet, an eloquent speaker and well versed in poetry and literature.

१०६. गुरुणा सर्वविद् ग्रांथिकश्च ॥

SU. 106. *Guruna sarvavit'grandhikascha.*

If Guru joins the Karakamsa or the 5th from it, he will be an all round man and will know many branches of knowledge, well read in sciences and author of various works. He becomes a versatile genius.

१०७. न वाग्मी ॥

SU. 107. *Na vagmi.*

In the above combination of Guru, though a person becomes learned he will not become a good speaker nor possess powers of eloquence.

NOTES

Some have the gift of the gab while many have it not.

१०८. विशिष्यवैय्याकरणो वेदवेदांतविच्च ॥

SU. 1'08. *Visishya vyakarano vedavedantha vichha.*

If Guru joins Karakamsa or the 5th from it, the person becomes learned in Vyakarana or Grammar, Vedic literature and Vedangas.

NOTES

The last are named as Siksha, Vyakarana, Chandas, Nirukta, Jyotisha and Kalpa. Without a profficiency in these six Angas or limbs, no scholar can interpret the Vedas properly.

Vedas simply mean repositories of knowledge useful for all ages, claims and nations. Whatever might have been the origin of these intellectual mines, there are no books extant in the world, which can compare with these deep mines of thought, knowledge and highest conceptions of human intellectual flights. The commentaries of Bhatta Bhaskara and Vidyaranya are the two eyes for the Vedas through which we can approach the Vedas and see them to some extent. The first and earliest commentator is Bhatta Bhaskara and he must have flourished in the remote ages. Vidyaranya's age is fixed clearly by the inscription (*see my History of Vijayanagar*) as 1258 Salivahana Saka or 1336 A. D. This illustrious intellectual giant not only founded the Empire of Vijayanagar, but was also the pontifical Head of the Sringeri Mutt of Adi Sankaracharya. He obtained Samadhi in 1386 after having seen Harihara

I, Bukka I and Harihara II, ruling the Empire founded by him in great prosperity, peace and progress.

Practically there seems to be no difference in the combinations given in Sutras 106 and 108. If in this combination Guru is exalted or himself has beneficial aspects or Shadvergas, the knowledge in the man may be more profound, and the intellect more comprehensive and piercing. The strength of the planet, of the Rasi, the power of the Atmakaraka and combinations and aspects determine the extent of the profficiency.

१०९. सभाजडः शनिना ॥

SU. 109. *Sabhajadassanina*

If Sani joins Karakamsa or the 5th from it, the person becomes nervous in an assembly.

NOTES

He may be a learned man, but will feel shy and nervous and thus cut an awkward figure, in a General Assembly or public discussion.

११०. बुधेन मीमांसकः ॥

SU 110. *Budhena meemamsakaha.*

If Budha joins lst or 5th of Karakamsa, he will shine as a Mimamsaka.

NOTES

There are two principal divisions here. Poorvamimamsa by Jaimini himself, explaining rituals of Karma and their effects and Uttaramimamsa or Brahmasutras by Vyasa relating to Brahmagnana.

१११. कुजेन नैयायिकः ॥

SU. 111. *Kujena nayyayikaha.*

If Kuja joins Ist or 5th of Karakamsa the person will become a great logician.

११२. चंद्रेण सांख्ययोगज्ञः साहित्यज्ञो गायकश्च॥

SU. 112. *Chandrena sankhyayogagnaha sahityagno gayakascha.*

If Chandra joins Ist or 5th of Karakamsa, the person becomes clever in sankhyasastra, learned in language, poetry, drama and attendant subjects, will have great profficiency in music and other accomplishments.

NOTES

Sankhya is a portion of Sanskrit Science, which deals with numbers and their interpretations. Sankhya also means a system of Philosophy.

११३. रविणा वेदांत गीतज्ञश्च ॥

SU. 113. *Ravina vedanta geetagnascha*

If Ravi combines in Ist or 5th of Karakamsa, the person will become a great Vedantist and musician.

११४. केतुना गणितज्ञः ।

SU. 114. *Kethuna ganithagnaha*

If Kethu combines in above houses the person becomes well versed in mathematics.

११५ गुरुसंबन्धेन संप्रदायसिद्धिः ॥

SU. 115. *Gurusambandhena sampradaya siddhih.*

If in the above combinations of planets, Guru joins or aspects, the knowledge in the different branches will be well founded and regularly trained as per principles of those sciences

११६. भाग्ये चैवम् ॥

SU. 116. *Bhagyaichaivam.*

The results ascribed for the planetary positions in the 1st and 5th from karakamsa will also hold good for similar positions in the 2nd from karakamsa.

११७. सदा चैवमित्येके ॥

SU. 117. *Sada chaivametyake.*

Bha stands for 4 and *Ya* denotes 1=41, reversed we get 14, divided by 12, the remainder is 2.

Sada=*Sa* stands for 7, *Da* stands for 8=78, in the inverse order we have 87, divided by 12, the balance is 3. By this the author means, all those results from the positions of the planets in the 1st and the Karakamsa must or may be predicted by the combination of the above planets in the 2nd and 3rd houses from the Karakamsa.

११८. भाग्ये केतौ पापदृष्टे स्तब्धवाक् ॥

SU. 118. *Bhagye kethow papadriste stabdavak.*

Kethu in the 2nd from Karakamsa aspected by evil planets, will make the person indistinct or slow speaker.

NOTES

Second house denotes speech, eloquence, eyes, face and riches.

११९. स्वपितृपदाद्भाग्यरोगयोः पापसाम्ये केमद्रुमः

SU. 119. *Swapitrupadadbhagyarogayoho papa samyakemadrumaha*

If evil planets are found in the 2nd and 8th houses from Janma Lagna or the Arudha Lagna, the person will suffer from Kemadruma Yoga or combination for great poverty.

The same results apply to the positions of planets in the 3rd from Karakamsa.

NOTES

Bha 4, Ya 1 = 41 reversed 14, divided by 12, we get 2. *Ra 2* and *Ga* 3 = 23, reading backwards we get 32, divided by 12, we have 8 balance, therefore, Bhagya and Roga denote 2 and 8, respectively.

Compare Kemadruma as explained by Varahamihira and others. (*See my translation of Brihat Jataka*—Nabhasa Yogas.) When there are no planets on either side of Chandra the combination is called *Kemadruma* by him.

१२०. चंद्रदृष्टौ विशेषेण ॥

SU. 120. *Chandradristow viseshena.*

If Chandra aspects the evil planets in the above combination, the person suffers from abject poverty. The majority consider poverty as a great curse.

१२१. सर्वेषां चैव पाके ॥

Su. 121. *Sarvesham chaiva pake.*

The results mentioned in all the combinations above named, will be experienced during all the Dasas of Rasis or in their Antardasas or periods and sub-periods of the zodiacal signs.

॥ इति प्रथमाध्याये द्वितीयपादः समाप्तः ॥ १॥ २॥

End of Second Pada of the First Adhyaya.

अथ प्रथमाध्याये तृतीयपादप्रारंभः ॥ १॥ ३॥

ADHYAYA 1—PADA 3.

१, अथ पदम् ॥

Su. 1. *Atha padam.*

Results based on Pada lagna will be described in this chapter.

NOTES

In Sutra 29 of the *First Pada* Jaimini has clearly illustrated the meaning of *Pada or Arudha* Lagna. In this chapter he will give the results of planets occupying from Pada Lagna. In the previous chapter he gave the results of planets in Swamsa and Karakamsa. Remember Karaka always has been used for Atmakaraka.

२. व्यये सग्रहे ग्रहदृष्टेवा श्रीमन्तः ॥

SU. 2. *Vyaye sagrahe grahadristeva sreemantaha.*

If the 11th house from Pada Lagna is occupied or aspected by planets, the person becomes a *sreemanta* or a wealthy man.

	Chandra Rahu	Lagna	Sani
Ravi Budha Guru	RASI		Pada Lagna
Sukra		Kuja Kethu	

Take an example. Here the lord of Lagna is Sukra and he is placed in the 8th house from Lagna. The eighth from Sukra becomes Pada or Arudha Lagna and this falls in Kataka the 8th from Sukra. The 11th from Kataka is Vrishabha and this is aspected by Kuja and Kethu and therefore the person will be in affluent circumstances. The term Sreeimanta applies to one who has not seen poverty from birth to death.

३. शुभैर्न्यायाल्लाभः ॥

SU. 3. *Shubhairnyayallabhaha.*

When the 11th from Pada is aspected or joined by benefics the wealth will come from proper channels. The gains will be from fair and lawful means.

४. पापैरमार्गेण ॥

SU. 4. *Papairamargena.*

If the aspecting or joining planets in the above are evil, the wealth will come through sinful and illegal means.

NOTES

Unfortunately we have seven evil and only two good planets.

५. उच्चादिभिर्विशेषात् ॥

Su. 5. *Ucchadibhirviseshath.*

If the 11th from Arudha lagna is well combined and aspected by benefics or those in exaltation, moola thrikona, etc., the person will acquire plenty of wealth through justifiable means.

NOTES

Here *Uccha* has two significations. *U* o, *Cha* 6 = 06 reading reversely we get 60, divided by 12, the balance will be 12 *Ucha* also means, the planets in exaltations, etc. When the planets aspecting the 11th or joining it are exalted, in good Vergas, in Moola thrikona, or in their own houses and are benefics in nature, the wealth will come in plenty and will always be legally and rightly acquired but w' en such planets are malefics, the person will get riches on a large scale, but through unfair and illegal manner. In both cases he will be rich but in the case of benefics he w ll be a good man and will earn money honestly and by labour, in the cases of evil planets, the wealth will be thoroughly ill-gotten and criminal. These Yogas will happen when the 12th house is not aspected by any planet.

६. नीचे ग्रहदृग्योगाद्व्ययाधिक्यम् ॥

SU. 6. *Neeche grahadrigyogad.vyayadhikyam.*

If there are planets in the 12th house from Lagna or Pada Lagna the person will spend more than he earns.

NOTES

Na O, Cha means 6 = 06 reversing we get 60, divided by 12, the balance is 12, and the 12th house is indicated. If evil planets occupy the 12th the expenditure will be on immoral and sinful deeds. If there are benefics in the 12th the expenditure will be on charitable and religious purposes such as building temples or places of worship, tanks, wells, charitable institutions and helping the poor and the distressed. But when the planets are bad the expenditure will be on drinking, whoring, gambling, unjust litigation and other sinful actions.

७. रविराहुशुक्रैर्नृपात् ॥

SU. 7. *Ravi rahu sukrairnrupath.*

If Ravi, Rahu and Sukra occupy or aspect the 12th from Lagna or Pada Lagna the person will lose money through kingly displeasure or fines and confiscations.

८. चन्द्रदृष्टौ निश्चयेन ॥

SU. 8. *Chandradrishtau nischayena.*

If in the combination in Sutra 7 there is the aspect of Chandra, the losses will certainly occur through governing bodies.

९. बुधेन ज्ञातितो विवादाद्वा ॥

SU. 9. *Budhena gnathitho vivadadwa.*

If Budha occupies the 12th house from Pada or Lagna or aspects it, there will be losses from cousins, relations and litigations.

१०. गुरुणा करमूलात् ॥

SU. 10. *Guruna karamoolath.*

If Guru joins or aspects 12th from Pada Lagna or Lagna, the man loses money by paying heavy government taxes.

११. कुजशनिभ्यां भ्रातृमुखात् ॥

SU. 11. *Kujasanibhyam bhratrumukhat.*

If the 12th from Lagna or Pada Lagna is joined or aspected by Kuja and Sani the person will suffer losses through brothers.

१२. एतैर्व्यय एवं लाभः ॥

SU. 12. *Aetairvyaya aevam labhaha.*

The results have been given for the 12th house from Lagna or Pada Lagna and the various sources of losses have been indicated. If those planets are in the 11th house, then instead of losing money

he will gain money through those sources which have been shown to the credit of planets. If the planets are in the 12th house he will lose money, if they are in the 11th house he will gain.

१३. लाभे राहुकेतुभ्यामुदररोगः ॥

SU. 13. *Labhe rahukethubhyamudara rogaha.*

If the 7th house from Pada has conjunction or aspect of Rahu or Kethu the person suffers from stomach diseases.

१४. तत्र केतुना झटिति ज्यानिलिंगानि ॥

SU. 14. *Tatra kethuna jjadithi jyanilingani.*

If Kethu occupies the 2nd house from Pada Lagna the person will display signs of old age, though he may be young in years. He will show wrinkles beyond his proper age. If in the 6th house from Pada Lagna evil planets combine he will become a thief. If the 2nd and 6th from Pada Lagna are occupied by benefics without evil aspects, the person will be a governor of many countries.

१५. चन्द्रगुरुशुक्रेषु श्रीमन्तः ॥

SU. 15. *Chandragurusukreshu sreemanthaha.*

If Chandra, Guru or Sukra occupy the 2nd from Pada Lagna he will become a rich man. Here all these planets may be in the second or any one of them.

१६. उच्चेन वा ॥

Su. 16. *Uchhena va.*

If the evil or good planets are in the second house from Pada in exaltation the person becomes rich.

NOTES

He has already shown if the exalted planet is a benefic, the person acquires wealth by lawful means but if an evil planet is in the second exalted, the person becomes rich through unlawful and sinful ways.

१७. स्वांशवदन्यत्प्रायेण ॥

Su 17. *Svamsavadanyatprayena.*

All the results explained in the above sutras will have application and reference as they have had in the Karakamsa.

१८. लाभपदे केन्द्रे त्रिकोणे वा श्रीमन्तः ॥

Su 18. *Labhapade kendre tkrikone va sreemantaha.*

If the Arudha Lagna falls in the 7th from Janma Lagna or Karakamsa or in the Kendras or Konas the person becomes extremely rich.

१९. अन्यथा दुःस्थे ॥

Su. 19. *Anyatha dusthe.*

If the Arudha Lagna does not fall in Kendra or Thrikona from Lagna but falls in *Dusthas* 6, 8 and 12, the results will be bad.

NOTES

That is instead of becoming a *Sreeman'ha* the person becomes a poor man. They are called *Dusthas* or Dusthanas or bad places.

२०. केन्द्रत्रिकोणोपचयेषु द्वयोर्मैत्री ॥

SU. 20. *Kendra thrikonopachayeshu dwayormaitri.*

If the Saptamarudha falls in Kendras, Thrikonas or the Upachayas from Janma Lagna, excepting the 6th which is classified as a Dusthana there will be great agreement between the wife and the husband.

NOTES

The couple will lead an agreeable life. A good wife is Heaven on Earth. A bad one is the Hell on the Earth.

२१. रिपुरोगचिन्तासु वैरम् ॥

SU. 21. *Ripu roga chintasu vairam.*

If the Arudha Bhavas fall in 6, 8 and 12 from Lagna they denote evils to such Bhavas.

NOTES

Ra 2, *pa* 1 = 21 = 12. *Ra* 2, *Ga* 3 = 23 = 32, divided by 12 we get 8. *Cha* 6, *ta* 6 = 65, divided by 12 we get 6 balance.

२२. पत्नीलाभयोर्दिष्ट्या निराभासार्गलया ॥

SU. 22. *Patnilabhayor dhishtya nirabhasa-rgalaya.*

If the Arudha Lagna and the 7th from it have no obstructive Argalas, the person becomes fortunate.

NOTES

Pa 1, na 0, = 10, reversed it is 01, or it denotes the first house. *La* 3, *Bha* 4 = 34 reversed we get 43, divided by 12, we get a balance of 7. For *subha* and *papa* Argalas see my notes on Sutras 5 to 9 in Pada 1 of Adhyaya 1.

२३. शुभार्गले धनसमृद्धिः ॥

SU. 23. *Shubhargale dhanasamriddhi.*

If Arudha Lagna and the 7th from it have beneficial Argalas there will be plenty of money.

NOTES

If the Argala happens to be malicious there will be ordinary wealth. If there is a mixture of *subha* and *papa* Argalas, the person will have financial *ups* and *downs* or he will be tossed from wealth ito poverty and from poverty to wealth.

२४. जन्मकालघटिकास्वेकदृष्टासु राजानः ॥

SU. 24. *Janmakalaghatikasweka drishtasu rajanaha.*

If a planet aspects Hora Lagna, Ghatika Lagna and Janma Lagna the person becomes a ruler or one equal to him.

NOTES

For an explanation of these various Lagnas see Sutra 32 of 1st Pada. What is meant here is that if one planet aspects all these three different Lagnas at the same time the person attains to eminent position, if not he will become a King. In some places Ministers are more powerful than Kings.

२५. पत्नीलाभयोश्च राश्यंशकदृक्काणैर्वा ॥

Su. 25. *Patnilabhayoscha rasyamsaka drik-anairva.*

If Chandra Lagna, Navamsa Lagna, Drekkana Lagna and the 7th houses from these three are aspected by one planet, the person becomes a great ruler or a Maharaja.

NOTES

Some old commentators observe thus. If one has connection, *conjunction or aspect*, with Lagna, the 7th from it, Chandra Lagna, Navamsa Lagna and Drekkana Lagna, the person becomes a Maharaja or a great powerful ruler.

२६. तेष्वेकस्मिन्न्यूने न्यूनम् ॥

Su. 26. *Theshwekasminnune nunam.*

If out of the 6 Lagnas *viz.*, Lagna, Ghatika Lagna, Hora Lagna, Chandra Lagna, Navamsa Lagna and Drekkana Lagna—one planet sees five

and not all the six, the person will have ordinary Rajayoga.

NOTES

This combination occurs only in real Rajayogas or royal combinations. If an exalted planet occupies the Arudha Lagna or Chandra, Guru and Sukra are there and evil obstructive Argalas are not there, where, while there are beneficial Argalas, the person will attain to royal position.

२७. एवमंशतो दृक्काणतश्च ॥

SU. 27. *Evamamsato drikkanatascha.*

If the Navamsa, Hora and Ghatika Lagnas, or Drekkana, Hora and Ghatika Lagnas, are aspected by one planet there will be Rajayoga.

Some commentators are of opinion that 2½ ghatis exactly in the middle of the Day and the Night are auspicious and such times produce Kings and their equals The mid-day goes under the name of Abhijit and is considered as very auspicious for all work. It cuts away all evils. *Abhijit sarva doshaghnam.*

२८. शुक्रचन्द्रयोर्मिथो दृष्टयोः सिंहस्थयोर्वा यानवन्तः

Su. 28. *Sukrachandrayormithodrishtayoh simhastayorva yanavantaha.*

If Sukra and Chandra aspect each other or if they are in the 3rd house from each other the person will be blessed with various conveyances.

NOTES

Simha means 3, *Sa* denotes 7, *Ha* shows 8=78, reversed 87, divided by 12, gives 3 as remainder.

२९. शुक्रकुजकेतुषु वैतानिकाः ॥

Su 29. *Sukra kuja kethushu vaithanikaha.*

If Sukra, Kuja and Kethu have mutual aspects or if they are in the 3rd house from each other the person will have aristocratic surrounding from his ancestors.

NOTES

He will belong to an old and respectable family which has royal traditions and marks of honour. Some commentators say that the person will be proficient in all the details of religious sacrifices.

३०. स्वभाग्यदारमातृभावसमेषु शुभेषु राजानः ॥

Su. 30. *Swabhagyadara matrubhavasameshu subheshu rajanaha.*

If the 2nd, 4th and 5th Bhavas become equal to the Karaka or if benefics occupy them, the person becomes a Raja or his equal in position,

Bha 4 and *Va* 4 = 44, divided, by 12 will give us the remainder as 8. They say that if the 2nd and 4th houses from the Karaka are equal or if benefics occupy them or if the 5th and 8th houses are equal or have beneficial planets in them there will be Rajayogas.

३१. कर्मदासयोः पापयाश्च ॥

SU. 31. *Karmadasayoh papayoscha.*

If the 3rd and 6th houses from Atmakaraka, are equal or if they are joined by malefics there will be Rajayogas.

NOTES

Ka 1, *Ma* 5=15, reversed 51, divided by 12, the balance is 3. *Da* 8, *Sa* 7=87, reversed 78, divided by 12, we have a balance of 6. When he says equal he means that the sources of strength and weakness must balance equally.

३२. पितृलाभाधिपाश्चैवम् ॥

SU. 32. *Pitru labhadhipasehaivam.*

If from the lords of Lagna or 7th benefics occupy the 2nd, 4th, 5th and 8th, there will be Rajayogas.

NOTES

Jaimini confuses his readers, unless they happen to be very intelligent, by referring to Lagna, Pada, Lagna, Ghatika, Hora Lagna, Atmakarakamsa and other amsas and unless we have able commentories, the readers will be

launched in a rough sea of doubts. Pitu, Pa 1, Ta 6=16, reversing we get 61, and divided by 12, we have the first house or Lagna. Labha 7, La 3, Bha 4=34, reversed, we have 43, divided by 12, we have a balance of 7 therefore the 7th house from Lagna is indicated.

३३. मिश्रे समाः ॥

SU. 33. *Misere samaha.*

If there is a mixture of benefics and malefics in the above combination the person will attain to ordinary position.

३४. दरिद्रो विपरीते ॥

SU. 34. *Daridro vipareethe.*

If evil planets occupy benficial signs and benefics evil signs the person will be poor.

३५. मातरि गुरौ शुक्रे चन्द्रे वा राजकीयाः ॥

SU. 35. *Matari gurow sukre chandreva rajakeeyaha.*

If to the Lord of Lagna or to the Lord of 7th, the 5th house is occupied by Guru, Sukra or Chandra, the person becomes a high Government official and wields political powers.

३६. कर्मणि दासे वा पापे सेनान्यः ॥

SU. 36. *Karmani daseva papa senanyaha.*

If evil planets occupy the 3rd and 6th from the lords of Lagna or the lord of the 7th the person becomes a military commander.

NOTES

Karmani 3, Dasa 6. *Ka* 1, *Ma* 5=15 reversed we have 51, divided by 12 we have the remainder 3. Da 8, Sa is 7=87, reading backwards we have 78, divided by 12 we get the balance 6.

Commanders, often lead their victorious armies agains, their employers and become rulers themselves. Hydert Napolean, Shivaji, Hindenberg, Wellington and others became rulers.

३७. स्वपितृभ्यां कर्मदासस्थादृष्ट्या तदीशदृष्ट्या मातृनाथदृष्ट्या च धीमन्तः ॥

Su. 37. *Swapitrubhyam karma dasastha dristya tadeesa dristya matru natha dristya cha dheemantaha.*

If the lords of the 3rd and 6th from Lagna and Atmakaraka aspect the latter or if the plane is in those houses aspect them, and if the lord of the 5th aspect them the person becomes extremely intelligent.

NOTES.

Pitru I, Swa 1, Karma 3, Dasa 6, Matru 5. These have already been explained in Ka, Ta, Pa, Yadi Sutra rules.

३८. दारेशदृष्ट्या सुखिनः ॥

Su. 38. *Daresa dristya sukhinaha.*

If Lagna and Karaka Lagna have the aspect of the lord of the 4th the person will be Hapyy.

NOTES

Dara 4. {Happiness it must be remembered, does not entirely depend upon position or wealth. There are some people who are extremely rich and powerful, but they are most miserable. There are some who are very ordinary but who are perfectly happy. Physical and mental conditions have great deal to do with happiness and specially some temperaments have the knack of making themselves agreeable alround and create happiness for themselves.

३९. रोगेशदृष्ट्या दरिद्राः ॥

SU. 39. *Rogesa dristya daridraha.*

If the lord of the 9th from Lagna and Karaka Lagna aspect them, the person suffers from poverty.

NOTES

Roga 8, Ra 2, Ga 3=23, reversed 23 divided by, we have balance 8.

४०. रिपुनाथदृष्ट्या व्ययशीलाः ॥

SU. 40. *Ripunathadristya vyayaseelaha.*

If the lord of the 12th from Lagna and Karak Lagna aspect them then the person becomes a spen thrift or extravagant.

४१. स्वामिदृष्ट्या प्रबलाः ॥

SU. 41. *Swamidristya prabalaha.*

If the lord of Lagna aspects the Lagna and if the lord of the Karaka Lagna aspects that Lagna the person will have very good Rajayogas.

४२. पश्चाद्रिपुभाग्ययोर्ग्रहसाम्ये बन्धः कोणयो रिपुजाययोः कीटयुग्मयोर्दाररिप्फयोश्च ॥

Su. 42. *Pacshadripu bhagyaorgraha samye Bandhah konayo ripujayayoho keetayugmayordara riphayoscha*

If from Lagna—the 2nd and 12th or 5th and 9th or 12th and 6th or 4th and 10th have the same number of planets posited, the person will be imprisoned.

NOTES

This seems to be the longest Sutra I have had to dea since the commencement of this work and it requires a clear explanation.

	If any of these have Grahasamya
Ripu—12	then the person will have chains, beating, imprisonment and the displeasure of the
Bhagy—2	governing authorities. If there is one planet in the 2nd, there must be one
Konayoho 5 and 9	planet in the 12. If there are 2 planets in the 2nd the twelfth also must have
Ripu—12	2 planets. If there are 3 planets in the 5th there must also be 3 in the 9th.
Jaya—6	This is Grahasamya or quality in the number of planets. If there are evil

Dara—4 combinations or aspects for these houses or for their lords the punishment are
Ripa—10 certain and the man will suffer. If there are good planetary combinations or
Kita—11 aspects for these houses or their lords, the person will have trials and troubles
Yugma—3 and prosecutions, but will be let off after trials and persecutions. Here five sets of houses have been named and the presence of planets, in each set, of equal number in each of the houses indicate imprisonments and tortures. But I gather from the commentories that when the number of planets is not equal or properly matched these troubles may not be indicated.

४३. शुक्राद्गौणपदस्थो राहुः सूर्यदृष्टो नेत्रहा ॥

SU. 43. *Sukradgouna padasto rahu surya dristo netraha.*

If the 5th from Arudha Lagna is occuiped by hu and Ravi aspects him, the person will lose sight.

NOTES

Sukra 1, Sa means 5, Ra denotes 2 = 52, reversed 25, divided by 12, we have 1, denoting Lagna. Gauna, 5, Ga shows 3, Na, denotes 5 = 35, reversed 53, divided by 12, we have the balance of 5, denoting the 5th house. Each Lagna has its Arudha. Take the 5th in the undergiven horoscope.

Lagna Rahu	Sani	Chandra-Budha	Ravi Sukra
	RASI		Kuja
	Guru		Kethu

Here the 5th is Kataka. Its lord is in the 11th from the 5th. The 11th from Chandra falls in Meena and if I understand the Sutra properly, it means the fifth Arudha falls in Meena, is occupied by Rahu and Ravi aspects him, the person will lose his sight.

४४. स्वदारगयोः शुक्रचन्द्रयोरातोद्यं राजचिह्नानि च॥

॥ इति जैमिनीसूत्र प्रथमाध्याये तृतीयपादः समाप्तः ॥

SU 44. *Swadaragayoh sukrachandrayoratodyam rajachinhaneecha.*

If Sukra and Chandra occupy the 4th from Atmakaraka, the person will have the parapharnalia of royalty, *viz*, *Nagara* or drums, *Noubahat*, music, *Chatras* or umbrellas, *Chamaras* or tufts of hair-fans which attendants keep waving about the royal personage and other signs and emblems of royal state.

NOTES

We can easily infer that if Sukra and Chandra in this combinnation are exalted, have good conjunctions and aspects the person will have these royal insignia on a grand scale and if they are weak or have evil aspects and con-

junctions, the royal parapharnalia will be on small or poor scale. There are Rajas with a few lacs and emperors with many crores.

There are Kings and Kings, rulers and rulers, emperors and all these have different grades and different insignia. In all these sutras, taking the original commentories and my notes the readers will see that they have to shift through a lot of conflicting evidence and confusing principles. I have tried my best to make the explanations, notes, examples as clear and convincing as possible. But in spite of all my efforts the readers may find doubts and difficulties. Here in such cases my sound advice to them would be that they should read the sutra well twice or thrice, read the translations I have given and examples by way of illustrations. And after doing so, if they still have doubts they must think over well, for a few days, read the previous and the future stanzas and I may assure them, that suddenly they will hit upon the correct idea or meaning and their doubts will be solved and fresh and glorious mental light will flash on their brains.

अथ प्रथमाध्याये चतुर्थपाद प्रारंभः ॥

ADHYAYA 1—PADA 4.

१. उपपदं पदं पितनुचरात् ॥

Su. 1. *Upapadam padam pitranucharat.*

Take the 12th house from Lagna. Find out its Pada Lagna or Arudha Lagna. This becomes *Upapada*.

NOTES

For ordinary Pada we take the lord of Lagna and we count again the same number of Rasis from him as he has advanced from Lagna and this becomes Pada or Arudha Lagna. For *Upapada* we have to take from the lord of the 12th from Lagna and count again that number of Rasis from the position of its lord and the sign which falls in that number will be *Upapada*. The meaning will not be clear unless I give one or two examples.

	Upa-pada Lagna	Lagna	Sani
Ravi Budha Guru	RASI		
Sukra		Kuja Kethu	

Vrishabha is lagna. Its Lord Sukra joins Dhanus the 8th from Lagna. Counting again the 8th from Sukra we get Kataka and this is called Pada or Arudha Lagna (*see Sutra 29 of pada 1.*) Now we have to find *Upapada*. Take the lord of the 12th from Lagna. The 12th from Lagna is Mesha. Its lord is Kuja and he is found in the 7th from it. The seventh from him is again Mesha and in this horoscope

Rahu		Sani Chan-dra	
Lagna	RASI		Ravi
			Kuja Budha Sukra
	Guru		Kethu Upa-pada LAGNA

Arudha Lagna falls in Kataka and it goes under the name of Pada. The Upapada will fall in Mesha, and the results in this Chapter will be predicted with reference to Upapada. Take another horoscope. Here calculate the Pada and the Upapada Lagnas. The lord of Lagna

is Sani and he is in the 4th from Lagna. The fourth from him, or Simha will be Arudha or Pada Lagna. Now calculate the Upapada Lagna. Take the 12th from Lagna. This falls in Makara. Its lord is Sani. He is in the 5th house from it or Vrishabha. Now take the 5th from him, it will fall in Kanya. For this person Pada Lagna falls in Simha and Upapada falls in Kanya.

Take another example. In this horoscope the lord of Lagna is Guru. He is in Mithuna or the 4th. Count from him to the 4th we see that it falls in Kanya. This will be the Pada Lagna for this native. Now take the 12th house from Lagna. This will be Kumbha. Its lord is Sani. He is found in the 4th from that house in Vrishabha. Count the 4th from him and it will be Simha and this will be his *Upapada* Lagna. All Lagnas and Bhavas have their *Pada* and *Upapada*, and Jaimini seems to pay great attention to *Atmakarakamsa*, *Pada Lagna* and *Upapada Lagna*. Some commentators say—*Upapadam Labhaditi*. This means—take the 7th from Lagna and find out the *Arudha* from it. This becomes the *Upapada* Lagna. Take the horoscope given below. *Labha* means, *La* 3, *Bha* 4 = 34, reversed it becomes 43, divided by 12, we get a remainder of 7, and therefore the 7th house is meant by this sutra.

Lagna Ravi	Kethu	Sani	Guru
Budha Kuja	RASI		
Sukra			Upapada Lagna
		Rahu	Chandra

The 7th from Lagna becomes Kanya. Its Lord Budha occupies the 6th house from it in Kumbha. The 6th from Kumbha is Kataka. Therefore for this horoscope the *Upapada* becomes Kataka according to this *sutra*. Thus in this horoscope according to one

theory *Upapada* becomes Simha and according to the latter *Updpada* becomes Kataka. This makes a great deal of difference. I have indicated the differences and leave the readers to follow their own judgment, experience and personal reading.

२. तत्र पापस्य पापयोगे प्रव्रज्या दारनाशो वा ॥

SU. 2. *Tatra papasya papayoge pravrajja dara nasova.*

If the *Upapada* has evil conjunction or aspect or if the 2nd from it has an evil planet, the wife will die or he will embrace *pravrajjya* or *sanyasa* or asceticism.

NOTES

Brihaspathi is quoted here. If there is a malefic planet in the *Arudha* Lagna from the 7th or *Jamitra* or an evil planet in the 7th or 2nd or Rahu is found in the 9th, the wife of the person will be destroyed.

३. उपपदस्याप्यारूढत्वादेव नात्र रविः पापः ॥

SU. 3. *Upapadasyapyarudhatwadeva natra ravihi papaha.*

If the second from the Upapada is occupied by Ravi he does not become a malefic.

NOTES

Somehow all Astrological writers have classified Ravi as an evil planet. Jaimini says that Ravi is not an evil planet when he is in the 2nd house from Upapada.

४. शुभदृग्योगान्न ॥

SU. 4. *Shubhadrigyoganna.*

If, in the above combinations in Sutras 2 and 3, here are beneficial aspects or conjunctions, the evil esults should not be predicted.

NOTES

It means that his wife will not die or he will not take anyasa. The wife must die some day or other. What is, neant here is that during those evil times indicated by the lanets death will not happen.

५. नीचे दारनाशः ॥

SU. 5. *Neechey daranasaha.*

If the 2nd from *Upapada* falls in Neechamsa or ias the conjunction of a Neecha or debilitated planet here will surely be death to wife in that evil period.

६. उच्चे बहुदारः ॥

SU. 6. *Ucchey bahudaraha.*

If, in the 2nd from *Upapada* there is an exalted lanet or the second falls in an exalted Navamsa, the erson will have many wives.

NOTES

I do not know if many wives add pleasure or misery to a person. His lust may be satisfied but he will be miserable. It is a question to be solved by each man for himself.

If Sukra and Kethu occupy or aspect the second from *Upapada* the wife will suffer from bloody discharges or blood complaints.

NOTES

Females have these menstrual and bloody complaints very often and they lead to consumption.

१४. अस्थिस्रावो बुधकेतुभ्याम् ॥

Su. 14. *Astisravo budhakethubhyam.*

If the second from *Upapada* has the aspect or conjunction of Budha and Kethu the wife of the person will suffer from a disease wherein her bones will be melted and dropped down.

१५. शनिरविराहुभिरस्थिज्वरः ॥

Su. 15. *Saniravirahubhirastijvaraha.*

If Sani, Ravi and Rahu join or aspect the 2nd house from *Upapada* the wife will suffer from chronic or persistent low fever.

NOTES

In the Ayurvedic system, there is the *Raktasrita Jwara* or fever found persistent in blood and *Astigata Jwara* or fever which has penetrated to the bones and which cannot easily be eradicated. The first fever is milder while the second is more serious. Fever is the monarch of all diseases and brings in its train various complications.

१६. बुधकेतुभ्यां स्थौल्यम् ॥

Su. 16. *Budhakethubhyam sthaulyam.*

If the second from *Upapada* is aspected or conjoined by Kethu and Budha, the wife becomes clumsily corpulent.

NOTES

I believe great corpulence and accumulation of fat in the body for man or woman is a great misfortune. There is a limit to corpulence. When it is unwieldy it gives great inconvenience.

१७. बुधक्षेत्रे मन्दाराभ्यां नासिकारोगः ॥

Su. 17. *Budhakshetre mandarabhyam nasikarogaha.*

If the second from *Upapada* falls in one of the signs of Budha, *viz.*, Mithuna or Kanya and possesses the aspect or conjunction of Sani and Kuja the wife will suffer from nasal diseases or complaints of the nose.

१८. कुजक्षेत्रे च ॥

Su. 18. *Kujakshetre cha.*

If the second house from *Upapada* falls in one of Kuja's houses, *viz.*, Mesha or Vrischika and has the aspect of Kuja and Sani the same nasal diseases will trouble the man's wife.

१९. गुरुशनिभ्यां कर्णरोगो नरहका च ॥

Su. 19. *Gurusanibhyam karnarogo narahaka cha.*

If the second from *Upapada* falls in any one of the houses of Kuja or Budha and has the aspect or conjunction of Guru and Sani the wife will have ear complaints and also nervous diseases.

२०. गुरुराहुभ्यां दन्तरोगः ॥

Su. 20. *Guru rahubhyam dantarogaha.*

If the second from *Upapada* falls in any of the houses of Budha or Kuja and has the aspect of Guru and Rahu the wife will suffer from tooth diseases.

NOTES

In Sanskrit it is stated that four forms of diseases are the most painful to endure, *viz.*, *Akshi* =eyes, *Kukshi* =stomach, *Sira* = head and *Danta* = teeth. These aches are very painful.

२१. शनिराहुभ्यां कन्यातुलयोः पङ्गुर्वातरोगो वा ॥

Su. 21. *Sanirahubhyam kanya thulayoho pangurvatarogo va.*

If the second from *Upapada* falls in Kanya or Thula and has the aspect of Sani and Rahu the wife will be defective in limbs or will suffer from windy complaints.

NOTES

Ayurveda says that when the three Dhatus—Vata, Pitha, and Sleshma are properly distributed the body keeps good health. When any one of them is excited diseases appear.

२२. शुभदृग्योगान्न ॥

Su. 22. *Subhadrigyoganna.*

If in the combinations given above there are beneficial conjunctions or aspects, the evils will disappear and bad should not be predicted.

२३. सप्तमांशग्रहेभ्यश्चैवम् ॥

Su. 23. *Saptamamsa grahebhyaschaivam.*

The above results may also be predicted by the 7th from *Upapada*, by the *Kalatra Karakamsa* and by the lords of those houses.

NOTES

This means that all the above results good and bad may be predicted by the lord of the 7th from *Upapada*, and by the 7th house from *Upapada*, by the *Kalatra Karakamsa* ,and also by its lord. For each Bhava so many combinations have to be examined that Astrological predictions are not easy matters. Great devotion is needed.

२४. बुधशनिशुक्रेष्वनपत्यः ॥

Su. 24. *Budha sanisukreshwanapatyha.*

If the 7th from *Upapada* and its lord and the lord of the *Kalatra Karakamsa* and its lord —if all these four are aspected or conjoined by Budha, Sani and Sukra, the person will have no issues.

२५. पुत्रेषु रविराहुगुरुभिर्बहुपुत्रः ॥

SU. 25. *Putreshu ravirahu gurubhirbahu putraha.*

If the 5th houses from the 7th, from *Upapada*, its lord, the *Kalatra Karakamsa* and its lord have the aspects or conjunctions of Ravi, Rahu and Guru, the person will have many children.

NOTES

Rahu seems to exercise very peculiar influences.

२६. चन्द्रेणैकपुत्रः ॥

SU. 26. *Chandrenaikaputraha.*

If in the combination given in Sutra 25, the fifth has only Chandra's aspect or conjunction, the person will have only one son.

२७. मिश्रे विलम्बात्पुत्रः ॥

SU. 27. *Misre vilambathputraha*

If the 5th in Sutra 25 has combinations and aspects, both for many issues and no issues, then predict an issue later on in life.

NOTES

What the author means is, when there are combinations for many children and no children, the person will have issues later on in life. The problem of children is curious and various. Some beget children very early in life and get as many as 20 or 25 by one wife Others get even 30 to 35 children by two or three wives one after the other or simul-

taneously by several wives. There are some who get only a limited number. Some get an issue early in life and get no more. Some get one child in the middle of their life and there are others who get only one child towards the close of their lives. God's creation presents puzzles and confusion all round us.

२८. कुजशनिभ्यां दत्तपुत्रः ॥

Su. 28. *Kujasanibhyam dattaputraha.*

If the 5th house in the combinations given in Sutra 25, has the aspect or conjunction of Kuja and Sani, the person will have an adopted son.

NOTES

I have shown the importance of children in the previous notes. There are 14 varieties of children mentioned by the Hindu Law.

२९. ओजे बहुपुत्रः ॥

Su. 29. *Oje bahuputraha.*

If the 5th from the combinations mentioned in Sutra 25 falls in an odd sign the person will have many children.

३०. युग्मेऽल्पप्रजः ॥

Su. 30. *Ugme alpaprajaha.*

If the 5th sign in the above combinations falls in even signs there will be few issues.

३१. गृहक्रमात्कुक्षितदीशपञ्चमांशग्रहेभ्यश्चैवम् ॥

Su. 31. *Gruhakramathukshi tadeesa panchamamsa grahebhyaschaivam.*

Just as you find out from Janmalagna, particulars about children, so also inquire into the 5th house by considering *Upapada* and its lord, and Putra Karakamsa rasi and its lord.

NOTES

In general Astrology the significations of the 12 Bhavas have been well explained. As we take the Rasis, their lords, the planets, who conjoin and aspect them and determine the results in reference to them so also Jaimini advises the students to determine the various results with reference to *Upapada*, its lord and the lord of the *Putra Karakamsa* and the various aspects and conjunctions these houses have as also their lords. In fact the same procedure should be adopted as in the examination of the 12 Bhavas. Only these are taken with reference to birth Lagna and the author says instead of the *Janmalagna*, take the *Upapada*, its lord and the *Putra Karakamsa.*

३२. भ्रातृभ्यां शनिराहुभ्यां भ्रातृनाशः ॥

Su. 32. *Bhratrubhyam sani rahubhyam bhratrunasaha.*

If Sani and Rahu occupy the 11th or the 3rd from *Upapada* and its lord, the elder and the younger brothers die respectively.

NOTES

The 11th house denotes elder brothers and elder sisters and the 3rd indicates the younger brothers and sisters. This is well known in General Astrology. We take these from Janmalagna. Here Jaimini takes them from *Upapada.*

३३. शुक्रेणव्यवहितगर्भनाशः ॥

Su. 33. *Sukrena vyavahita garba nasaha.*

If Sukra joins the 3rd or the 11th from *Upapada* and its lord, the younger and the elder brothers will die.

NOTES

I have already shown that the 3rd indicates younger and the 11th elder brothers and sisters.

३४. पितृभावे शुक्रदृष्टेऽपि ॥

Su. 34. *Pitru bhave sukra dristepi.*

If the Lagna or the 8th house from it has the aspect of Sukra loss must be predicted for elder and younger brothers.

Pitru One—*Pa* 1, *Ta* means 6=16, reversed it becomes 61, divided by 12, we get the Lagna or one. *Bhava*=8, *Bha* stands for 4 and *Va* stands for 4=44, divided by 12, we have the remainder 8. The commentators refer simply to Lagna and Astama and we have to take them from Janma-lagna. How Astama or the 8th has anything to do with elder and younger brothers, cannot be traced. The Sutra is clear and we have to take it as given by the Maharishi.

३५. कुजगुरुचन्द्रबुधैर्बहुभ्रातरः ॥

Su. 35. *Kuja guruchandra budhair bahu bratharaha.*

If the 11th and 3rd from *Upapada* and its lord, are joined by Kuja, Guru, Chandra and Budha, the

person will have many brothers, elder and younger included.

३६. सन्याराभ्यां दृष्टे यथास्वं भ्रातृनाशः ॥

SU. 36. *Sanyarabhyam driste yathaswam bhrathru nasaha.*

If the 3rd and 11th from *Upapada* have the aspect of Sani and Kuja the person will have his brothers destroyed.

NOTES

When the 3rd has evil aspects, the younger and when the 11th has aspects, the elder brothers will die. If both have evil aspects then the younger as well as the elder brothers will die. Sisters are included in brothers. Brethren refers to those who are born with a person, males and females included.

३७. शनिना स्वमात्रशेषश्च ॥

SU. 37. *Sanina swamatra seshascha.*

If the 3rd and 11th from *Upapada*, and its lord are as aspected by Sani the person will lose all his brothers and sisters and he will remain alone.

३८. केतौ भगिनीबाहुल्यम् ॥

SU. 38. *Kethau bhaginee bahulyam.*

If the 3rd and 11th from *Upapada* and its lord has the conjunction of Ketu, the person will have many sisters.

३९. लाभेशाद्भाग्यभे राहौ दंष्ट्रावान् ॥

SU. 39. *Labhesadbhagyabhe rahau dounstravan.*

If Rahu joins the 2nd from the 7th from *Upapada* the person will have large teeth or no teeth or will become dumb.

४०. केतौ स्तब्धवाक् ॥

SU 40. *Kethau stabdavak.*

If Kethu joins the 2nd house from the 7th from *Upapada*, the person will be an indistinct speaker or possesses bad pronunciation. He may also have stammering.

४१. मन्दे कुरूपः ॥

SU. 41. *Mande Kurupaha.*

If Sani joins the 2nd house from the Lord of the 7th house from *Upapada* the person becomes ugly and repulsive.

४२. स्वांशवशाद्गौरनीलपीतादिवर्णाः ॥

SU. 42. *Swamsavasadgowra neela pitadivarnaha.*

The colour or complexion of the person, yellow, dark, golden or white must be predicted from the nature of the Navamsa occupied by the *Atmakaraka*.

NOTES

Similarly Jaimini hints to find out the colors of the various relations from the Navamsas occupied by their re-

spective Karakas. Varahamihira says *Lagna Navamsapa Thulya Tanusyat.* Judge the color, etc., of the person by the Navamsa occupied by the lord of Lagna.

४३. अमात्यानुचराद्देवताभक्तिः ॥

Su. 43. *Amatyanucharaddevata bhaktihi.*

Take the planet next in degrees to *Amatyakaraka* and find out from him the religious tendencies of the person.

NOTES

As per those rules the next planet in degrees to *Amatyakaraka* will be *Bratrukaraka*. If that planet happens to be evil the man will be devoted to the worship of evil spirits, if he happens to be good, then he will worship good Gods. In the all powerful *Time* are embedded 33 crores of Devatas or forces or Energies for purposes of creation, protection and destruction. Eleven crores of energies are under the contro. of Brahma and his Spouse Saraswathi, representing all education, *gnana* and intelligence for creative or generative functions. Eleven crores of energies are under the rule of Vishnu with Lakshmi, for functioning protection. Money is needed for protection and Lakshmi's grace is wanted. Eleven crores of forces are under the control of Mahesvara with Durga for destructive purposes. By tapas man gets psychological energy. This enables him to issue orders to the different forces, generative, protective and destructive as he develops one of these three. *Nigraha* and *Anugraha* forms are different. The education department increases a man's knowledge, the District Magistrate has power to offend; the Sessions Judge can hang a man or let him off from the

gallows. The postal man can transport news and mone and small articles. The police and the revenue have differer functions. All are orders or mental forces but each has different function. By keeping company with a scavange a man gets dirty stink. By associating with a scent merchar he gets perfumes. All these 33 crores of energies are calle Devatas and by analogy Gods. The psychology of a perso differs considerably from others While one cultivates th art of charity and philanthropy, another cultivates the art c cruelty and destruction. In this sutra the man's devotion i shown by the planets. When they are bad he invokes ev spirits or forces. When good, he invokes the beneficia powers. I refer my readers to the wilderness of Mant Sastras. There are *sapta koti mahamantras* and *navako kshudra mantras*. The former enable a person to do benef cial actions by the help of Mahamantras or beneficial force The latter enable the person to call evil powers and d mischief to the people. We have *Dakshinachara* or goo and *Vamachara* or bad.

४४. स्वांशे केवलपापसंबन्धे परजातः ॥

SU. 44. *Swamsa kevala papasambandhe para jataha.*

If evil planets occupy *Atmakarakamsa* Ras the person will be born of adultery.

४५. नात्रपापात् ॥

SU. 45. *Natrapapath.*

If the Atmakaraka is himself evil and other ev planets are not with him, then the evil in the abov sutra should not be attributed.

NOTES

This means he will be legitimate and born to his father.

४६. शनिराहुभ्यां प्रसिद्धिः ॥

Su. 46. *Sanirahubhyam prasidhihi.*

If Sani and Rahu are in conjunction with *Atmakarakamsa* Rasi, the person will become a notorious rake.

NOTES

People indulge in sexual embraces, but many do so with some sense of honor. But there are many who are shameless in such matters.

४७. गोपनमन्येभ्यः ॥

Su. 47. *Gopanam anyebhyha.*

If in the Atmakarakamsa other evil planets than Sani and Rahu are conjoined the person will not be born to another's seed, but his mother will be im moral.

NOTES

A person's mother may be an immoral woman, but he may be the product of legitimate embrace.

४८. शुभवर्गेऽपवादमात्रम् ॥

Su. 48. *Shubhavarge apavada matram.*

If shubha *Shadwerga* arise in the *Atmakarakamsa* in the above mentioned *Yogas* there will be scandal about his legitimacy but he will be really born of his father's seed.

NOTES

There will be unfounded suspicions about his birth but they will not be true.

४९. द्विग्रहे कुलमुख्यः ॥

SU. 49. *Dvigrahe kulamukhyaha.*

If there are two planets in the ***Atmakarakamsa***, the person will become a leader in his community.

NOTES

Persons, males as well as females, have peculiar tem, peraments. To be a leader in his own community, family-religion, science, art, or sect, trade or line of profession is a great ambition which they often try to emulate. Even in vices there are leaders and sub-ordinates. The leader of a dacoit gang will have hundreds or thousands of persons under him and the leadership is courted by his followers and admirers. Take any line of work, there are leaders and those who follow them as menials and subordinates of various grades. In this leadership, there is much good or evil the leader can do. If there are two or more evil planets in the Karakamsa the person will be cruel and sinful in his deeds. If there are benefics we may expect the prominence in good and virtuous ways.

End of Fourth Pada of the First Adhyaya.

ADHYAYA II—PADA 1.

१. आयुः पितृदिनेशाभ्याम् ॥

SU. 1. *Aayuh pitrudinesabhyam.*

Longevity of a person has to be determined with reference to Lagna and the 8th from it.

NOTES

Pitru= 1, *Dina*= 8; *Pa* 1, *Ta* means 6, 16 reversed will be= 61, divided by 12 we have a reminder 1. Therefore the 1st house. *Di*= 8, *Na*= 0, reversed we get 08. Therefore 8th house from Lagna is signified. Jataka Chandrika, following Parasara, lays down 8th and 3rd as houses of longevity.

२. प्रथमयोरुत्तरयोर्वा दीर्घम् ॥

SU. 2. *Prathamayorutharayorva deergham.*

If the lords of the 1st and 8th are in movable or common signs or if one of them is in a movable and the other in a common sign there will be longevity

३. प्रथमद्वितीययोरन्तयोर्वा मध्यम् ॥

SU. 3. *Prathamadwitiyyayorantayorva madhyam.*

If the lords of the 1st and 8th are found in Chara and Sthira Rasis—movable and fixed—or if both of them are in double bodied signs there will be middle life.

४. मध्ययोराद्यन्तयोर्वा हीनम् ॥

SU. 4. *Madhyayoradyantayorva heenam.*

If the lords of 1st and 8th are found in fixed signs or one in Chara and other in Dwiswabhava

there will be short life. In the second sutra the last portion repeats the same idea.

५. एवं मन्दचन्द्राभ्याम् ॥

Su. 5. *Evam mandachandrabhyam.*

The rules he has given in the first four sutras must also be applied to Chandra Lagna and the Lagna.

NOTES

Manda= 1, *Ma* 5, *Da* 8= 58, reversed we have 85, divided by 12, we get 1 or first house. Therefore apply the above rules for Lagna and Chandra. Here he drops the lord of the 8th.

६. पितृकालतश्च ॥

Su. 6. *Pitrukalatascha.*

Poorna.	Madhya.	Alpa.
1 Long 1 life	1 Middle 2 life	1 Short 3 life
2 Long 3 life	2 Middle 1 life	2 Short 2 life
3 Long 2 life	3 Middle 3 life	3 Short 1 life

Long, middle and short lives may also be ascertained from Lagna and Hora Lagna.

1. *Chara*—Movable.
2. *Sthira*—Fixed.
3. *Dwiswabhava*—Common or Double bodied sign.

Long life is ensured when the above mentioned lords are—

1. In two movable signs.
2. In fixed and common signs.
3. In common and fixed signs.

Middle life.

When the two lords are in—

1. Movable and fixed signs.
2. Fixed and movable signs.
3. Common and common signs.

Short life.

1. Movable and common.
2. Fixed and fixed.
3. Common aud movable.

This table enables the reader to readily ascertain from the lords of Lagna, Chandra and Hora Lagna and the lord of the 8th, the term of life of a person.

७. संवादात्प्रामाण्यम् ॥

SU. 7. *Samvadat pramanyam*:

Whichever longevity is determined by the greater number of combinations of planets, that term of life should be predicted and it will happen certainly.

NOTES

This system of calculation and comparison is called *samvada*. Three systems have been given, *viz.*,

1. From the position of the lords of Lagna and the 8th in the movable, fixed and common signs.
2. From the position of the lords of Lagna and Chandra Lagna in the above Rasis.

3. From the position of the Lagna and Hora Lagna in the above signs. I have already explained what is meant by Hora Lagna.

If the terms of life given by any of these two are opposed to or vary from the term of life indicated by one system then the former will prevail If the calculations from these three systems agree then, certainly the person will have that term which they show.

८. विसंवादे पितृकालतः ॥

Su. 8 *Visamvade pitrukalathaha.*

If three terms of life are indicated by the three systems, then the terms obtained by the Lagna and Hora Lagna should be preferred and accepted.

NOTES

If by one system we get long life, by another system middle life and by the third short life, accept that term which you get by the Lagna and Hora Lagna and reject the other terms obtained by other calculations.

९. पितृलाभगे चन्द्रे चन्द्रमन्दाभ्याम् ॥

Su. 9. *Pitrulabhage chandre chandra mandabhyam.*

If Chandra is in the 7th from Janma Lagna then the longevity obtained from the lords of these two must be taken as the definite term of a man's life.

Alpayu or short life extends from birth to 32 years.

Madhyayu or middle life extends from 33 to 66 years.

Paramayu or long life extends from 67th to 100 years.

Each Rasi has 30 Bhagas or 30 degrees and the positions of planets and houses will have to be taken with reference to degrees and minutes they occupy. If the lords of Lagna and 8th are in the first 10 degrees of the Rasis indicating long life, the person will have the full benefit of purnayu. If they are in the end of those Rasis, death must be predicted at the commencement of longevity. If they are in the middle, then the extent of the term in longevity must be found out by the rule of three. The rule of three should be thus applied. For each degree of the Rasi we get 1 year and 36 days as per explanations of the old commentators. If purnayu counts 34 years from 66th year to one hundred then this has to be divided by 30 degrees composing a Rasi. We get 1 year and 48 days and not 36 as explained by them. A purnayu man under that technical term may die from his 67th year's age to his 100th year. Find out the degrees passed by the lords of Lagna and 8th in the respective houses they are and then by rule of three find out how many degrees and minutes and seconds they have passed in those Rasis and ascertain how many years they give. Add this to 66 and the years so obtained will be the term of life, the person will have in the longevity period. Say they are in 16 degrees 20 minutes and 50 seconds. What would be the term of life? We have taken this in the purnayu. If each degree gets 1 year and 48 days, what will be the number of years, months and days for 16 degrees, 20 minutes and 50 seconds? This is simply a question of the rule of three. We get 18 years, 6 months, 9 days and 40 ghatis. This added to 66 the term of middle life, we get 84-6-9-40. The longevity of the person will be 84 years, 6 months, 9 days and 40 ghatis and his death must be predicted after this age. Similarly the age must also be ascertained by Hora as well as by Chandra Lagna. If there

are differences take the majority and decide. In the second and third divisions of Madhya and Alpayus or middle or short lives the same procedure has to be followed. This gives a clue to predict the correct time of death. The author in these sutras has not spoken anything about the Balarista, Madhyarista and Yogarista. A very large number of infants die before they are eight years of age and this is described as death from Balarista. Then Madhyarista extends from 8 to 20 years, and we have a large number of deaths. Then we have the Yogarista extending from 20 to 32. Probably Jaimini includes all these three different periods in the Alpayuryoga which extends up to 32 years (see my notes in *Brihat Jataka* and *Sarvarthachintamani* on these various terms of life). Unless we have a full knowledge of *Balarista* the calculation of Jaimini will not be found useful or accurate. An infant dies in the womb, a few minutes after birth or months—how can these Yogas apply to them. See *Pindotpathi* or fœtal development given by me in *Brihat Jataka*.

१०. शनौ योगहेतौ कक्ष्याह्रासः ॥

Su. 10 *Sanow yogahetou kakshya hrasaha.*

If in the above combinations Sani causes the *Purnayuryoga* then place it as Madhyayuryoga. If he causes Madhyayuryoga then put it in Alpa and if he causes Alpa then consider it as still less and predict very early death.

११. विपरीतमित्यन्ये ॥

Su. 11. *Vipareetamityanye.*

Some others are of opinion that when the longevity is caused by Sani there should be no Kakshya

Hrasa or deduction or degradation. They mean that the term indicated by Sani should hold good.

१२. न स्वर्क्षतुङ्गगे सौरे ॥

SU. 12. *Na swarksha thungage saure.*

If Sani causing longevity occupies his own or exalted house, Kakshya Hrasa—or reduction should not be applied.

१३. केवलपापदृग्योगिनि च ॥

SU. 13. *Kevalapapadrigyoginee cha.*

If Sani causing longevity, has many evil aspects and conjunction then *Kakshya Hrasa* should not be predicted.

१४. पितृलाभगे गुरौ केवलशुभदृग्योगिनि च कक्ष्यावृद्धिः ॥

SU. 14. *Pitrulabhage gurow kevala shubha drigyogini cha kakshya vriddhihi.*

If Guru occupies the Lagna or the 7th has no evil conjunctions or aspects, but beneficial aspects and conjunctions, he will cause increase or Kakshya Vriddhi.

NOTES

This means, if short life is revealed by the planetary conjunctions, he will push it into middle life, if middle life is denoted by the planetary positions he will cause long life, if long life is indicated then he will grant the person life term beyond a hundred years

१५. मलिने द्वारबाह्ये नवांशे निधनं द्वारद्वारेशयोश्च मालिन्ये ॥

SU. 15. *Maline dwarabahye navamse nidhanam dwara dwaresayoscha malinye.*

If * dwarabahya rasis are malefic signs or if malefics occupy these dwarabahya rasis, or if the lord of dwarabahya rasi is a malefic, death will happen in the navamsa dasas of such dwarabahya rasis.

NOTES

Dwara Rasi is the sign which commences the period for a man. This will be some sign from the Lagna. Like the Pada Lagna, that sign from it which bears the same number from Dwara Rasi will be called Dwarabahya Rasi. Suppose the 4th from Lagna, is the Dwara Rasi, which commences the Dasa, the 4th from it or the 7th forms the Dwarabahya Rasi. In the *Jaimini Sutras* later on will be explained the Rasi Dasas or periods and sub-periods and when a man would be killed. This method of attributing Dasas and Bhukties to Zodiacal signs is not even hinted at in other books. There the Dasas and Bhukties are attributed to planets and constellations. In the Amsayurdaya of Satyacharya, Lagna in any sign contributes

* The sutra is very tough and even the commentators have not come to our rescue It has reference to Maraka or death and has been dealt with by me in my *Studies in Jaimini Astrology*. The Rasi in which a Dasa begins at birth is Dwara rasi. Suppose the lagna is Meena and the Dwara rasi is the 5th from it, *viz*, Kataka Then the 5th from Kataka *viz.*, Vrischika will be called Bahya (Dwarabahya) rasi. Dwara rasi is also called Pakarasi while Bahya rasi is also known as Bhoga rasi.

its own term of life. These Dwarabahya Rasis are also called *Pakabhoga Kasis.* Paka means Dasa. If these two Dwarabahya Rasis are evil signs, death will result in the period of an evil Navamsa in them. If the lords of these two Rasis have evil aspects or conjunctions, death must be predicted in the period of the evil Navamsa. Death always happens under the greatest malefic planet and malefic Rasi.

१६. शुभदृग्योगान्न ॥

SU. 16. *Shubhadrigyoganna.*

If to the Dwarabahya Rasis, and the Rasi occupied by Dwarabahya there are beneficial aspects and conjunctions, there will be no death in the Navamsa periods of those Rasis.

१७. रोगेशे तुङ्गे नवांशवृद्धिः ॥

SU 17. *Rogese tunge navamsa vriddhihi.*

If the lord of the 8th from Lagna joins exaltation there will be increase of life in the Dasa of the Navamsa thus averting the death indicated in the above combinations

१८. तत्रापि पदेशदशान्ते पदनवांशदशायां पितृदिनेश-त्रिकोणे वा ॥

SU. 18. *Tatrapi padesadasante padanavamsa-aasayam pitrudinesatrikone va.*

If there is an increase of life as per Sutra 17 then death will happen in Navamsa dasa of the Rasi occupied by Aroodhalagnadhipathi; in the dasas of Rasis which are in thrikona to lords of lagna and

8th; in the navamsa dasa of the Raši containing Aroodha lagna.

NOTES

Pitru 1, *Pa* stands for 1, *Ta* denotes 6=16, reversed it is 61, divided by 12, we have 1 remainder, and it means Lagna. *Dina* 8, *Da* stands for 8 and *Na* 0=80, reversed it means 08, or the 8th house. If in the Vriddhi paksha named in Sutra 17, the death does not happen then, when can the person expect death. Jaimini here gives the periods when death may be expected. The Arudhadhipathi or the Lord of Pada Lagna occupies some Rasi. Death may be predicted in the Navamsa Rasi Dasa. Death may also happen in the Dasas of the Trikonas from Lagna and the 8th or in the Navamsa Dasa of the Arudha Rasi from Lagna. He has given here three sets of combinations.

1. Death may occur in the Dasas of Trikonas from Lagna and the 8th.
2. Death may occur in the Navamsa Dasa of the Arudha Rasi.
3. It may happen in the Navamsa Dasa from the Raśi occupied by the lord of Arudha Lagna

१९. पितृलाभरोगेशप्राणिनि कण्टकादिस्थे स्वतश्चैवं त्रिधा ॥

Su. 19. *Pitrulabha rogesa pranini kantakadiste swataschaivam thridha.*

If the lord of the 8th from Lagna and the lord of the 8th from the 7th, from Lagna are powerful and occupy Kendras, Panaparas and Apoklimas, then they cause long, middle and short lives respectively.

NOTES

The lord of the 8th from Lagna and the lord of the 8th from the 7th from Lagna must be powerful If they occupy Kendras they give long life. If they occupy Panaparas they produce middle life. If they occupy Aupoklimas they produce short life.

Kendras are 1, 4, 7 and 10 from Lagna. Panaparas are 2, 5, 8 and 11 from Lagna, Aupoklimas 3, 6, 9 and 12 from Lagna.

२०. योगात्समे स्वस्मिन्विपरीतम् ॥

SU. 20. *Yogatsame swasmin vipareetam.*

If Atmakaraka joins the 7th from the 7th (Lagna) the meaning conveyed in Sutra 19 will have to be differently interpreted.

NOTES

In this Sutra he is going to show some special results. These are called *Viparitas* or perverts in meaning. The 7th from the 7th will be Lagna itself. If by Sutra 19 longevity is indicated, then call it Middle life, if they indicate middle, call it short life, if short life is shown say there will be a very little term of life. If it is long, say it will be short, if it is short, say long, if it is middle then call it middle. Commentators give some more hints. If the lord of the 8th from Lagna is in exaltation then he will give one-half more than what could be expected from him.

If he occupies a debilitated Rasi then he will cut off one-half of what he would have given under normal conditions. Similarly when there are exalted and debilitated planets in the 8th we have to draw inferences and add or take away from the terms of life indicated by them.

२१. राशितः प्राणः ॥

SU 21. *Rasitaha pranaha.*

The strength of the Rasis must be properly ascertained.

NOTES

Jaimini gives particular strength to Rasis, other Shastras also attach importance to Rasis. He details Karakayogas shortly. He says that much strength need not be attached to Amsa.

२२. रोगेशयोः स्वत ऐक्ये योगे वा मध्यम् ॥

SU. 22. * *Rogesayoh swata aikye yoge va madhyam.*

If the 8th houses from Lagna and the 7th are joined by their Karakas or if they happen to be themselves Karakas, if the lords of the 8th house from Lagna and the 7th are occupying Kendras, Panaparas or Aupoklimas, then the terms of life ascertained from the combinations shown in Sutra 19 will have to be reduced.

NOTES

If the life indicated is long then convert it into middle, if it is middle, then reduce it to short, and if it is short, then

* I have not meddled with the English rendering of this sutra by Prof. B. Suryanarain Rao. I understand it thus · " If the lord of the 8th from Lagna or the 8th from the 7th is himself Atmakaraka ; or are in conjunction with Atmakaraka the terms of life mentioned in Sutra 19 are to be reduced ". The rest is clear from Prof. Rao's notes.

fix death very early. This kind of increase or decrease depends on the particular positions of planets and the Rasis they occupy and these matters should be particularly and carefully studied and the positions of the planets should be properly understood.

२३. पितृलाभयोः पापमध्यत्वे कोणे पापयोगे वा कक्ष्याह्रासः ॥

SU. 23 *Pitrulabhayoh papamadhyatwe kone papayoge va Kakshyahrasaha.*

If Lagna and 7th from it lie between evil planets, or if evil planets are in the Thrikonas from Lagna and Saptama, Kakshyahrasa or deductions and additions must be made for terms of life which are obtained by planetary positions.

२४. स्वस्मिन्नप्येवम् ॥

SU. 24. *Swassminnapyevam.*

If the Karaka is between the evil planets or evil planets conjoin the Thrikonas from him Kakshyahrasa should be made.

२५. तस्मिन्पापे नीचेऽतुङ्गेऽशुभसंयुक्ते च ॥

SU. 25. *Thasminpape neechetungeshubhasamyakte cha.*

If the Karaka joins Neecha or does not join the exaltation or if he is not in conjunction with benefics, Kakshyahrasa should be made.

NOTES

A house or planet is said to be between malefics when the 2nd and 12th from it are occupied by evil planets. When two evil planets are on both sides of a Lagna or a planet, it forms Kartariyoga and acts prejudicially to the Bhava indicated by the Rasi or the planet.

२६. अन्यदन्यथा ॥

SU. 26. *Anyadanyadha.*

If Lagna and Saptama (7th) or if Karaka and the 7th from him are between beneficial planets or if the Thrikonas from Janma and Karaka Lagnas are occupied by benefics, if the Karaka happens to be a benefic, if he is in exaltation and not in debilitation or has beneficial conjunction there should be no Kakshyahrasa made.

२७. गुरौ च ॥

SU. 27. *Gurou cha.*

If Guru happens to be Karaka and has evil planets in 2nd, 12th, 6th and 8th and in the houses forming Trikonas from him or has evil planets with him or he is not in exaltation or joins Neecha Rasi Kakshyahrasa should be made. And in cases where these combinations are reversed increase must be predicted.

२८. पूर्णेन्दुशुक्रयोरेकराशिवृद्धिः ॥

SU 28. *Purnendusukrayoreka rasi vriddhihi.*

If Purna Chandra and Sukra become Karakas and occupy the positions named in the above sutras they will give an increase of one Rasi Dasa.

NOTES

A certain Rasi Dasa becomes death inflicting but when such a combination is present, this Dasa will pass off and the next Dasa will cause death. This means they will increase the longevity of the person.

२९. शनौ विपरीतम् ॥

Su. 29. *Sanau vipareetham.*

If Sani becomes Karaka and is found in the places named in the previous sutras he causes Kakshyahrasa in the earlier Dasa than the maraka.

NOTES

This means he will cut short the life by one Dasa and therefore earlier than the allotted time; when Chandra, Sukra and Sani become powerful in these directions, we need not take other planets into consideration and there will be no decreases.

३०. स्थिरदशायां यथाखण्डं निधनम् ॥

Su. 30. *Sthiradasayam yaddakhandam nidhanam.*

Three sections for Ayurbhava or longevity have been explained. Long, middle and short lives. In the Stira Dasa suppose the term of life is settled as middle. If a death inflicting planet or Dasa comes in the period of Alpayu, the person will not die, but will suffer sickness and misery at the time.

NOTES

. For death he must wait for the middle term and the maraka there. Stira Dasas seem to prolong life to a certain extent.

३१ तत्रर्क्षविशेषः ॥

Su. 31. *Tatrarksha viseshaha.*

In the matter of death, note the peculiarity of the Rasi. That is death will happen in the Dasa of the Marana Karaka rasi.

NOTES

Divide the 12 signs into 3 Khandas or sections and predict the death for short life in the first Khanda, for middle life in the second Khanda, and for long life in the third Khanda in that Rasi Dasa which is cruel or which possesses the power to inflict death. Suppose a man gets *Alpayu* or short life as the result of the planetary and sign peculiarities foreshadowed in the previous sutra on longevity; then his death must be and will be caused by the most cruel in the first khanda, or the first four signs. Middle life will have death in next foursigns and the long life will have an end in the most cruel of the last four Rasi Dasas

३२. पापमध्ये पापकोणे रिपुरोगयोः पापे वा ॥

Su. 32. *Papamadhye papakone ripurogayoh pape va.*

If the Dasa is between malefics or has evil planets in its Thrikonas, or has evil planets in 12 and 8 such a Dasa will cause death to the person.

If the powerful Rudra is aspected by benefics, death may be predicted in the Rudra Rasi, or in the periods of its Thrikona Rasis 1, 5 and 9.

NOTES

First classify and find out under what heading the term of life falls and then predict death at the end of the Dasa which is cruel.

३८. तत्रापि शुभयोगे ॥

Su 38. *Tatrapi subhayogay.*

Even, if the weaker of the planets, when he has evil aspects get the name of Rudra, has beneficial conjunctions or aspects he will extend the length of life, to the Rudra Rasi Dasa or the Dasas 5th and 9th from it.

NOTES

Trikona Dasas are what are technically called Shoola Dasas. Thrikonas are 1, 5 and 9.

३९. व्यर्कपापयोगे न ॥

Su. 39 *Vyarkapapayoge na.*

The above results should not be predicted if other planets than the Sun, should be in the 5th and 9th from the two Rudras.

NOTES

If Ravi is there he will not obstruct the results above mentioned. In some Yogas the presence of the Sun does not count. In Sunapha, Anapha, Dhuradhura and Kemadruma, the presence of the Sun is not taken into account.

४० मन्दारेन्दुदृष्टेशुभयोगाभावे पापयोगेऽपि वा शुभदृष्टौ वा परतः ॥

SU. 40. *Mandarendu driste subhayogabhave papayogepi va shubhadristow va parataha.*

If the two Rudras become evil, death will come in the first Shoola Dasa, if one of them becomes evil, death will happen in the second Shoola Dasa, and if both of them are favourable death will come in the last of the 3rd Shoola Dasa.

NOTES

This means that if both Rudras are bad early death, if one of them is bad, longer life and if both of them are good, the longest term of life will be enjoyed in the periods to be determined by the principles already explained. Sutras are unpardonably short, sweet, suggestive and comprehend a great deal which the readers are expected to know, analyse and remember. These general sources of knowledge and the constructive capacity of the language enabled those intellectual giants of India, *viz.*, the great Maharishis to frame rules and Sastras and Sutras with great ease and facility and bequeath to the later generations mines of intellectual treasures, whose depths have not yet been completely explored or examined by the greatest cultured brains of the present day. It is not possible for the greatest scholars in Sanskrit to frame a single Sutra, which can compare favourably with the Sutras of the ancient Maharishis. They had the Tapobala to their credit, led the most simple lives, developed the brain power to the greatest conceivable extent and set examples of devotion and contemplation on sublime subjects,

which gave them vast mental resources, and made them writ works, which are the admiration of the most profound scholars of the present age. This sutra requires lengthy explanation and I shall make no apology to do so for the benefit of my readers. The commentators have culled the following from ancient writers. Jaimini's views and explantions sometimes differ considerably from Varahamihira and others. Ravi, Kuja, Sani and Rahu are classified as evil planets, one stronger than the other. Rahu is the most powerful malefic, next to Sani, next to Kuja and then to Ravi; Guru, Kethu, Sukra and Budha are benefics, one stronger than the other. Guru is the most beneficial, next comes Kethu, next Sukra and Budha comes last. If Chandra has the conjunction of Kuja he is classified has evil, otherwise he is good. If Ravi and other evil planets occupy evil signs they become more and more evil. If they occupy beneficial signs they become good. If Guru and other benefics occupy beneficial signs they become very favourable. If they occupy evil signs they become bad. Budha becomes a benefic if he is in exaltation or is in an independent sign. Guru and Sukra in the house of Budha, *viz.*, Kanya and Mithuna become very beneficial so also in other beneficial signs.

४१. रुद्राश्रयेऽपि प्रायेण ॥

Su. 41. *Rudrasrayepi prayena.*

Death may happen sometimes in the Rasi Dasa occupied by Rudra.

NOTES

The word *prayena* means death may happen in the earlier or the later Dasa from the Rudra Dasa.

४२. क्रिये पितरि विशेषेण ॥

SU. 42. *Kriye pitari viseshena.*

If the Lagna falls in *kriya* or Mesha death often takes place in the Rudra Dasa.

NOTES

Pitari means Lagna. *Pa* 1 *Ta* 6=61, divided by 12 the balance is 1, hence Janma Lagna.

४३. प्रथममध्यमोत्तमेषु वा तत्तदायुषाम् ॥

SU. 43 *Prathama madhyamothameshu va tat tadayusham.*

To persons having short, middle and long lives, death happens in the first, second and third Shoola Rasi Dasas.

NOTES

The sub-period, when the death happens will be the Antar Dasa of a cruel Rasi Dasa in their respective periods or sections. I have already shown in the previous chapter how the rule of three should be applied to get the correct date of death.

४४. स्वभावेशो महेश्वरः ॥

SU. 44. *Swabhaveso maheswaraha.*

The lord of 8th house from Atmakaraka goes under the name of Maheswara.

NOTES

Atmakaraka has great significance in Jaimini Sutras

४५. स्वोच्चे स्वभे रिपुभावेशप्राणी ॥

SU. 45. *Swochhe swabhe ripubhavesa pranee.*

If the lord of the 8th from Atmakaraka is exalted or is in his own house, then the stronger of the two, *viz.*, the lords of the 8th and 12th from the Karaka, will also go under the name of *Maheswara.*

NOTES

If both of them are equally strong then both become Maheswaras.

४६. पाताभ्यां योगे स्वस्य तयोर्वा रोगे ततः ॥

SU. 46. *Patabhyam yoge swasya tayorva roge tataha.*

If Atmakaraka has conjunction with Rahu or Kethu, or if the 8th from Atmakaraka has conjunction with Rahu or Kethu, then the 6th planet counting regularly from the Sun will become Maheswara.

NOTES

Thus we have 3 Maheswaras Counting the 6th from the Sun will be the Sun, Moon, Mars, Mercury, Jupiter and the 6th will be Venus or Sukra. On the above combination Sukra becomes Maheswara. Of the three varieties of Maheswaras, he alone becomes Mabeswara who is the strongest among these three. *Rog* in this Sutra means 8, *Patabhya* has been rendered as Rahu and Kethu. I cannot understand how this has been interpreted as Rahu and Kethu by the

commentators—Pata 1, Bha 2. Probably after the 7 planets, Bhya= Bhya the 1st is Rahu and the second is Kethu. Patha may specially mean Rahu and Kethu.

४७. प्रभुभाववैरीशप्राणी पितृलाभप्राण्यनुचरो विषमस्थो ब्रह्मा ॥

Su. 47. *Prabhubhavavaireesa prani pitrulabha pranyanucharo vishamasto brahma.*

Find out which is the stronger of the two Rasis, Lagna and Saptama or 7th. Then find out which of the lords of the 6th, 8th and 12th from it is stronger, and if he occupies an odd sign in the Parswa Rasis from the stronger of Lagna or Saptama (7th) he will be named as the Brahma planet.

NOTES

He is going to explain in this sutra the planet who goes under the peculiar signification of Brahma. The *Parswa* Rasis or side signs are the 7th, 8th, 9th, 10th, 11th, and 12th from Lagna. The 6 signs from Lagna, *viz*, 1st, 2nd, 3rd, 4th, 5th and 6th are denominated as Parswa Rasis to the *saptama parswas*. Odd and even signs are well-known and have been explained in the earlier notes. This is rather a difficult sutra and must be carefully studied and understood. One of the two signs Lagna and Saptama will be stronger. Take the lords of the three houses, 6th, 8th and 12th from the stronger of these two signs Lagna and 7th. Find out who is strongest of these three lords. If he is in an odd sign from the Parswa Rasis, to the stronger Rasi in Lagna or Saptama, he becomes the planet called Brahma. To my humble mind

the procedure seems to be very complicated. Jaimini is a Maharishi and he knows best. He has made these sutras as short and as sweet as possible and our intellects are not competent even to understand them. Where is then the justification to find fault with their composition or the interpretations put upon them by the ablest commentators. Learned commentators are a great boon to mankind. without them many valuable works would have remained sealed letters.

४८. ब्रह्माणि शनौ पातयोर्वा ततः ॥

SU. 48. *Brahmani sanau patayorva tataha.*

If Sani, Rahu or Kethu becomes Brahma the 6th planet from him will be designated as Brahma. in which case the other three will not have the Brahma power.

NOTES

The 6th planet must mean planet taken 6th in the regular order, Ravi, Chandra, Kuja, Budha, Guru, Sukra. Suppose, Kethu becomes Brahma, the 6th from him would be Guru. Similarly for other planets. Thatha= 6 *Tha* 6, *Tha* 6=66. divided by 12. we get the remainder 6 and hence the 6th house from the planet is meant.

४९. बहूनां योगे स्वजातीयः ॥

SU. 49. *Bahunam yoge swajateeyaha.*

If many get the powers of Brahma, (say three or four planets at a time) then that planet becomes Brahma who is next in degrees to Atmakaraka.

NOTES

The next in degrees to Atmakaraka will become Amatyakaraka. Therefore in such cases Amatyakaraka becomes *Brahma*.

५०. राहुयोगे विपरीतम् ॥

SU. 50. *Rahuyoge vipareetam.*

When Rahu also gets Brahmatwa, then the conditions will be reversed.

NOTES

This means that planet becomes Brahma who gets the lowest number of degrees among the Brahmas. This is perfectly intelligible. Suppose Guru gets 29 degrees in Mesha, then as per Jaimini rules he becomes Atmakaraka These planets move forwards. But suppose in that horoscope, Rahu has only 20 minutes to pass in Mesha instead of Guru Rahu becomes the Atmakaraka. He has the backward movement, and therefore has the largest number of degrees to his credit in the inverse order. While Guru has 29 degrees in the forward movement, Rahu has 29 degrees and 40 minutes in his backward motion. Therefore Rahu has a longer number of degrees.

५१. ब्रह्मा स्वभावेशो भावस्थः ॥

SU. 51. *Brahma swabhaveso bhavastaha.*

The lord of the 8th from Atmakaraka as also the planet who occupies that house becomes Brahma.

NOTES

Thus many Brahmas have been enumerated and the reader must carefully study these rules. Bhava 8, *Bha* 4, *Va* 4, 44, divided by 12, the remainder is 8.

५२. विवादे बली ॥

Su. 52. *Vivade bali*

Between the two planets the lord of the 8th from Atmakaraka and the planet who joins the 8th, the stronger of the two becomes Brahma.

NOTES

When there are many Brahmas, the strongest of the lot will be the Brahma. The results flowing from the Brahma and Maheswara planets will be explained hereafter. Students must be very careful.

५३. ब्रह्मणो यावन्महेश्वरर्क्षदशान्तमायुः ॥

Su. 53. *Brahmano yavanmaheswararksha dasantamayuhu.*

The longevity extends through the Rasis commencing from Brahma and counting up to the Rasi containing Maheswara.

NOTES

Jaimini has explained how to fix the planets, Rudra Maheswara and Brahma.

५४. तत्रापि महेश्वरभावेशात्रिकोणाब्दे ॥

Su. 54 *Tatrapi maheswara bhavesa trikonabde*

The period of death must be determined thus. Maheswara will be in a sign. Take the Dasa of this Rasi, take the lord of 8th house from Maheswara. Take the Trikonas from him, *viz.*, 1, 5, and 9. Predict death in the Antardasa of any one of these Dasas which is strong enough to inflict death.

५५. स्वकर्मचित्तरिपुरोगनाथप्राणी मारकः ॥

Su. 55. *Swakarmachittaripu roga natha pranee marakaha.*

The strongest among the lords of 3, 6, 12 and 8 from the Atmakaraka will inflict death.

NOTES

First settle about the terms of life, short, middle and long. If all the four lords mentioned above are of equal strength, predict death in such period by the evil Dasa, which intervenes at that time The lords of 6 and 8 are powerful Marakas, of these two, lord of the 6th is more powerful in causing death. Death will happen when the Dasas of 6 or 8 come. Death will occur in the sub-periods of the lords of Trikonas from 8th and 6th houses, of these the Trikona periods from the 6th are more powerful. If the lord of the 6th is powerful then the Dasas of Trikona Rasis from him would inflict death.

५६. तदृक्षदशायां निधनम् ॥

Su 56. *Thadruksha dasayam nidhanam.*

Death will happen in the Rasi Dasa occupied by the Maraka planet or in the Dasa of the Rasi of which he is the lord.

५७. तत्रापि कालाद्रिपुरोगचित्तनाथापहारे ॥

Su. 57. *Tatrapi kaladripuroga chitta nathapahare.*

Take Atmakaraka. Find out the 7th from him. Take Ripu, Roga, Chitta or 12, 8 and 6th from it. The lords of these occupy some houses. Death may happen in the Dasas of such signs or the Dasas of the houses owned by these lords.

NOTES

After having ascertained such Marakagraha Rasis, he directs his readers to find out the special sub-periods which would cause death. Dasas of houses have to be counted from Chara, Sthira and Dviswabhava in the particular order named under that section. Some Rasi Dasa becomes Maraka. If there are many Rasis which get the Maraka power, find out the strongest among them and attribute death to it. Suppose there is a sign without a planet, with a planet, with a planet who is its lord and a house with benefics The last will be the most powerful among the houses named above. The first without a planet will be the weakest. The potentialities of planets and the houses have been very elaborately explained in the earlier Sutras. These principles may also be learnt from the general study of Astrology. Take Mesha without any planet, with Sani, with Ravi, with Chandra

with Guru, with Sukra and with Kuja, Rahu or Kethu. Its potentialities vary with the presence or absence of these planets and other aspects and conjunctions it has.

End of First Pada of Second Adhyaya.

ADHYAYA II—PADA 2.

१. रविशुक्रयोः प्राणी जनकः ॥

SU. 1. *Ravisukrayoh pranee janakaha.*

Out of Venus and the Sun, the stronger will become the maraka for father.

NOTES

In the previous section Jaimini has explained about the Maraka Dasa for a person, when he would die, and which Dasa and Amsa Dasa would kill him. I must confess here in spite of the elaborate explanations offered for the fixing of the period of death, the system seems to be complicated and cannot easily be grasped by the ordinary students. Even intelligent students will have to pour long hours, and much devotion to understand these complicated principles and fix correctly the time of death For determining the terms of longevity, the other systems are no doubt hard and laborious, but it may be, they are simpler than the one illustrated by the Maharishi in his inimitable sutras, which cannot easily be deciphered by common men. In this section rules are given to find out the deaths of father, mother and other important relations. A man's comforts and peace of mind and happiness in the world depend greatly upon his relations, his friends and his servants. When these are inimicable, the

man certainly becomes miserable. Ravi and Sukra represent father in a horoscope. The stronger of the two will cause the death of father. In general astrology Ravi and Chandra represent father and mother respectively. Varahamihira says *Divarkasukrau 'pitrumatrusamgnitou sanais-charayndu nisitadwiparyayat*. For persons born during the day, Ravi and Sukra represent father and mother respectively. For those who are born during nights Chandra and Sani denote father and mother respectively.

२. चन्द्रारयोर्जननी ॥

SU. 2. *Chandraarayorjananee.*

The stronger of the two planets Chandra and Kuja will kill the mother.

३. अप्राण्यपि पापदृष्टः ॥

SU. 3. *Apranyapi papadrishtah.*

Among the four planets Ravi, Sukra, Chandra and Kuja whoever is weak and possesses evil aspects will cause the death of father and mother.

NOTES

Prany means strength. Aprany denotes want of strength, *viz.*, weakness.

४. प्राणिनि शुभदृष्टे तच्छूले निधनं मातापित्रोः ॥

SU. 4. *Pranini shubhadrishte tatchule nidhanam matapitroh.*

If, among the planets named above Ravi, Sukra, Chandra and Kuja, whoever has got beneficial aspects, the death of father and mother must be predicted in the Shoola Dasa—1st, 5th or 9th Rasi Dasa from the powerful planet.

५. तद्भावेशे स्पष्टबले ॥ ६. तच्छूल इत्यन्ये ॥

Su. 5 and 6. (5) *Tadbhaveyse spashta bale.* (6) *Thatchula ityanye.*

If the lord of the 8th from the lords of father and mother is powerful, then the period of the Shoola Rasis from him will inflict death on the father and the mother.

NOTES

This opinion is held by some writers. Two planets for father and two for mother have been named, whoever is stronger out of these two will have the death arranged in their Shoola Dasas.

७. आयुषि चान्यत् ॥

Su. 7. *Ayushi chanyat.*

As deaths have to be predicted for father and mother by their Karakas similarly events have to be predicted for others from their Karakas and the Shoola Dasas from them

NOTES

This means for all events in life there are Rasis and.

The Dasas of 1st, 5th or 9th Rasis from the position of Guru will cause the death of his wife.

NOTES

He names three Dasas called Shoolas. The worst among them will kill the wife.

११. तच्चूले तेषाम् ॥

SU. 11. *Thathatchoole tesham.*

Death will happen to children, uncles, etc., in the Dasas of 1st, 5th and 9th Rasis from the Karakas who govern those events.

NOTES

Take the Putrakaraka and predict death to children in the Shoola Dasas from him. Take the Matulakaraka. The Shoola Dasas from him will kill uncles, etc.

१२. कर्मणि पापयुतदृष्टे दुष्टं मरणम् ॥

SU. 12. *Karmani papayutadrishte dushtam maranam.*

If the 3rd from Lagna or Karaka has the aspect or conjunction of evil planets, death will be painful and troublesome.

NOTES

Death is a peculiar phenomenon about which people have various conceptions. Some dread it, some welcome it, and others are quite indifferent.

१३. शुभं शुभदृष्टियुते ॥

Su. 13. *Subham subhadrishtiyute.*

If the 3rd from Lagna or Karaka has beneficial aspects or conjunctions death will be easy from slight complaints.

NOTES

Some have prolonged and most painful complaints before death, some have ordinary complaints and others have very easy deaths.

१४. मिश्रे मिश्रम् ॥

Su 14. *Misre misram*

If the 3rd from Lagna or Karaka has mixed aspects and conjunctions, death will be neither very difficult nor very easy.

१५. आदित्येन राजमूलात् ॥

Su. 15 *Adityena rajamulath.*

If the 3rd from Lagna or the Karaka is connected with Ravi, death comes to the person through the kingly or Government displeasure.

NOTES

He may be hanged, confined, beheaded or executed, thrown into abysses from tops of forts or mountains or shot at the cannon's mouth.

१६. चन्द्रेण यक्ष्मणः ॥

Su. 16. *Chandrena yakshmanah.*

If Chandra occupies or aspects the 3rd from Lagna or Karaka the person will die through consumption or Tuberculosis.

NOTES

Yakshma means consumption. It is no doubt a nasty disease, but with some it takes years to bring their ruin, with others it is quick and active.

१७. कुजेन व्रणशस्त्राग्निदाहाद्यैः ॥

SU. 17. *Kujena vranasastragni dahadyaih.*

If Mars occupies or aspects the 3rd from Lagna or Karaka the person dies by wounds, injuries, fire and weapons.

NOTES

Karaka in all these Sutras refer to Atmakaraka. Find out the 3rd house from Lagna or Atmakaraka Lagna, whichever of these two is stronger, predict the results from it, by the 3rd house and the planet who is there. If Kuja is found there, by wounds and injuries, by weapons, by fire and by burning, he will meet death. Kuja is called *Angaraka* or one who robs and injures the bodily organs or *Angas*, Lohitanga or bloody planet. *Ara* or who injures and burns the limbs. Bloody diseases and blood corruption lead to many painful complaints.

१८. शनिना वातरोगात् ॥

SU. 18. *Sanina vatarogat.*

If Sani is aspecting or combining with the 3rd from Lagna or Karaka, death comes through windy. complaints

NOTES

Ayurveda or Indian Medical Science mentions three Dhatus or characteristics for all physical constitution, *viz*, *Vata* or wind, *Pitha* or bile and *sleshma* or phlegm. No. disease comes when these are working in their proper proportions. But when any one of them is excited beyond its normal quantity, ill health follows in various complications and death will result when any one or more of them are roused and proceed to work out of the normal conditions. All diseases in the Indian medicine are attributable to the excess or want of these in proportions.

१९. मन्दमान्दिभ्यां विषसर्पजलोद्बन्धनादिभिः ॥

Su. 19. *Mandamadibhyam vishasarpa jalodbandhanadibhih.*

If the 3rd from Lagna or Karaka is occupied by *Sani* and *Gulika* the person will die from the effects of poison, from snakes, from chains and shakles and from water.

NOTES

The latter means drowning or watery diseases like dropsy diabetes, etc.

२०. केतुना विषूचीजलरोगाद्यैः ॥

Su. 20. *Kethuna vishuchee jalarogadyaih.*

If the 3rd from lagna or Karaka is occupied or aspected by Kethu the person dies from contagious, watery and epidemic complaints.

NOTES

Vishuchi is a comprehensive term and includes various contageous and epidemic complaints such as small-pox, cholera, plague, influenza, watery diseases or dropsy, diabetes diarrhœa, etc. Here great margin and latitude are given to the student to use his brain, practical knowledge and the in structions he gets from his Gurus. No principles of sciences can be explained without *sutras*. These *sutras* are the pleasures of the learned and the pains of the ignorant. In Sanskrit *adi* is used often because all the events which a principle governs or comprehends, cannot be explained, and if such an attempt is ever made it would fill volumes after volumes and there would be no end to writing. A direction has to be shown to the intelligent student and they should follow the same with deligence and sometimes achieve better results than the original principle intended or conceived. Brain power has no limit. It is able to grasp, when properly developed and directed, the smallest and the largest objects.

२१. चन्द्रमान्दिभ्यां पूगमन्दान्नकबलादिभिः क्षणिकम् ॥

SU. 21. *Chandra mandibhyam poogamandanna kabaladibhi kshanikam.*

If the 3rd from Lagna or Karaka has the conjunction of Chandra and Gulika, death will result immediately from eating hard meals, food and other indigestable articles.

२२. गुरुणा शोफारुचिविमनाद्यैः ॥

SU. 22. *Guruna sopharuchi vimanadyaih.*

If the 3rd from Lagna or Karaka is combined by Guru, the death will be caused by dropsy, disgust for food, melancholy and other complaints

NOTES

Dropsy and swellings of the body may be caused by various causes. The bites of insects are often causes for swellings of parts of body and through such swellings death may occur.

२३. शुक्रेण मेहात् ॥

SU. 23. *Sukrena mehat.*

If the 3rd is aspected or joined by Sukra from Lagna or Karaka, death will result from venereal complaints.

NOTES

In the flush of passions, people commit all sorts of sexual excesses and bring in their train a series of complicated and horrible diseases, some of which are loathsome, repulsive, horrible, and excruciating. In painful tortures, the venereal complaints take a prominent rank and punish the offenders with very serious troubles and pains.

२४, मिश्रेमिश्रात् ॥

SU. 24. *Misre misrat.*

If the 3rd from Lagna or Karaka has the conjunction or aspect of many planets, then the death will come from various diseases.

NOTES

Sometimes diseases are sharp and pronounced, but often they are complicated and throw the doctors on their wit's ends. The noses of the medical men will have to be expanded before they correctly *diagnose* them.

२५. चन्द्रदृग्योगान्निश्चयेन ॥

SU. 25. *Chandradrugyogannischaena.*

If Chandra aspects or joins the 3rd from Lagna or Karaka along with other planets, death is certain to happen from the causes named in the previous sutras.

NOTES

In all deaths, Sani and Chandra must have a hand. Death means the disruption of mind from the body and mind is represented by Chandra. Vedas say *Chandramamanasajatah.*

If there are many evil planets in the 3rd, then death happens under very painful circumstances. But when there are many benefics in the 3rd, death will happen after slight complaints or under easy surroundings.

२६. शुभैः शुभदेशे ॥

SU. 26. *Subhaih subha desay*

If the 3rd from Lagna or Karaka has beneficial aspects or conjunctions, death happens in good or holy places.

OTES

For various reasons, too numerous to be discussed in short notes like these, people specially religiously inclined, covet death in holy places or happy sorroundings. This is human aspiration.

२७. पापैः कीकटे ॥

Su. 27. *Papaih keekate.*

If the 3rd from Lagna or Karaka has evil aspects or conjunctions, death will happen in vicious or sinful countries and places.

NOTES

The commentators have interpreted Keekata Desa as Magadha and other sinful countries. When benefics are in the 3rd, death happens in holy places, like Kasi, Tirupathi or other places held holy by the followers of different religions Mohamedans hold Mecca and Medina as holy. The Christians consider Jerusalem as holy. The Buddhists hold Gaya as holy. The Hindus have many places declared as holy like Kasi, Rameswaram, Jagannath, Haridwara, Tirupathi, etc. When evil planets are in the 3rd, death happens in vicious or sinful places. There are some places which are full of vices and sinful deeds. Death in such places will be considered as a great misforture. Say a man dies, near a cess pool, in night soil, in gambling or whoring dens, or in dirty wells or dreary forests. Families, communities, religious sects, villages, towns, cities, countries and nations have ebbs and flows in their fortunes, and also in their morals and spiritualities. Sodom and Gamora were destroyed on account of their abominable vices. We have also many examples of destruction of

these by excesses in sins and vices. It will be a consolation to take birth in a virtuous place and in the midst of good and pious people. It will certainly be a misfortune to be born in dirty and sinful surroundings. To die in an agreeable place and have the ceremonies performed as per their religious principles will be a pleasure. To die in dirty and sinful places and be neglected after death or the body exposed to wild animals and vultures, will be a real misfortune which every man tries to avoid.

२८. गुरुशुक्राभ्यां ज्ञानपूर्वकम् ॥

SU. 28. *Guru sukrabhyam gnana purvakam.*

If the 3rd from Lagna or Karaka has the conjunction or aspect of Guru and Sukra the person dies with consciousness unimpaired

NOTES

The word used in Gnana. It may also mean that the person will die, with the full thoughts of *Para Brahma* in his mind.

२९. अन्यैरन्यथा ॥

SU. 29. *Anyairanyatha.*

If the 3rd from Lagna or Karaka is aspected or joined by other planets unconsciousness prevails at death.

NOTES

There are some miserable people who remain unconscious before death for weeks and months together. They will have no holy thoughts in their heads.

३०. लेपनखपोर्मध्ये शनिराहुकेतुभिः पित्रोर्न संस्कर्ता ॥

Su. 30. *Lepanakhapormadhye sanirahuketu-bhih pitrorna samskartha.*

If Sani and Rahu or Sani and Kethu are in conjunction between the 1st and 12th houses the person will not perform the obsequies of his parents.

NOTES

Lepa 1, *Khapa*=12, *La* denotes 3, *Pa* shows 1=31, reversed 13, divided by 12 we get 1, and therefore denotes the Lagna or 1st house, *Kha* 2, *Pa* 1=21, reversed we get 12. The performance of death ceremonies for parents is held as a sacred duty. If a person does not do it, he will be called an ungrateful wretch and generally communities out cast him.

३१. लेपादिपूर्वार्धे जनकाद्यपरार्धे ॥

Su. 31. *Lepadi purvardhe janakadyapa-rardhe.*

If Rahu and Sani are found in conjunction in the first 6 houses from Lagna the death ceremonies for the mother will not be performed. If they are found in the next 6 houses, *viz.* from 7th to 12th houses the ceremonies to the father will not be performed.

NOTES

Sani and Rahu or Sani and Kethu are meant here. Thei conjunction is necessary here in the houses indicated above

३२. शुभदृग्योगान्न ॥

Su. 32. *Subhadrigyoganna.*

If Sani and Rahu or Sani and Kethu have beneficial aspects or conjunctions, these evil results should not be predicted.

NOTES

It means the person performs the death ceremonies properly to his parents.

End of Second Pada of the Second Adhyaya

ADHYAYA II—PADA 3.

१. विषमे तदादिर्नवमांशः ॥

Su. 1. *Vishame tadadirnavamamsah.*

If the birth falls in an odd sign the Navamsa Dasas commence from it.

NOTES

Each Rasi Dasa contains 9 Amsas or Navamsas and each Rasi Dasa counts 9 years. Hence these Dasas are called Navamsa Dasas. Mesha, Mithuna, Simha, Thula etc., are odd signs.

२. अन्यथादर्शादिः ॥

Su. 2. *Anyadha darsadih.*

In the even signs the Navamsa Dasas commence from the Abhimukha Rasis.

NOTES

The commentators explain thus. If a movable sign is Lagna then the 8th Rasi from Lagna becomes the commencement Dasa. If Lagna falls in a fixed sign the commencing Dasa will be the 6th Rasi from it. If Lagna falls in a common sign the Dasa commences from the 7th Rasi from it. These are called Abhimukha Rasis and their explanations have been given in the earlier sutras.

३. शशिनन्दपावकाः क्रमादब्दाः स्थिरदशायाम् ॥

Su. 3. *Sasinanda pavakah kramadabdah sthira dasayam.*

In the Sthira or fixed sign Dasa, the movable sign Dasa will be 7, the fixed Dasa will be 8 years and the Dasa of the common Rasi will extend to 9 years.

४. ब्रह्मादिरेषा ॥

Su. 4. *Brahmadiresha.*

The Sthira Dasa commences from the Rasi occupied by Brahma.

NOTES

Brahma has already been explained in Sutra 47 of Pada 1 of Adhyaya 2.

५. अथ प्राणः ॥

Su. 5. *Atha pranah.*

Jaimini now begins to explain the strength of the lanets and the Rasis. *Prana*, here as well as in the

previous sutras, means sources of strength the planet and the signs get.

६. कारकयोगः प्रथमो भानाम् ॥

Su. 6. *Ka rakayogah prathamo bhanam.*

That Rasi or sign becomes the strongest, which has the conjunction of Atmakaraka.

NOTES

This combination is supposed to give greater strength than even the Shadbalas recorded in the other astrological works. This is the primary source of strength.

७. साम्ये भूयसा ॥

Su. 7. *Saumye bhuyasa.*

If other sources of strength are equal then the conjunction of larger number of planets gives greater strength.

८. ततस्तुङ्गादिः ॥

Su. 8. *Thathastungadih.*

If these sources of strength are equal, then exaltation, friendly houses, and Moolathrikonas, give them vitality.

९. निसर्गस्ततः ॥

Su. 9. *Nisargasthathah.*

Then the Nisarga or permanent sources of strength must be considered.

NOTES

The chara or movable signs are weaker than Sthira Rasis or fixed signs. These are weaker than the common or Dviswabhava Rasis.

१०. तदभावे स्वामिन इत्थं भावः ॥

SU. 10. *Thadabhave swamina ithham bhavah.*

If the Rasi has none of the Karakadi sources of strength then its power will be that which its lord possesses from the associations of Karaka, etc.

NOTES

The strength of the Rasi and the strength of its lord should be taken into consideration.

११. आग्रायत्तो विशेषात् ॥

SU. 11. *Agrayatto viseshath..*

According to the Jaimini sutras the planet which gets the highest number of degrees among others will become the most powerful.

NOTES

This has been already explained in the earlier portion and the most forward planet in a Rasi becomes the Atmakaraka and most of the results previously named are based upon his position and the relative positions of other Rasis and planets taken with reference to him. According to this work Atmakaraka supersedes all other planets in power and potency.

१२. प्रातिवेश्मिकः पुरुषे ॥

SU. 12. *Prativesikah purushe.*

In the Odd sign, it gets strength from the planets who occupy the 12th and 2nd from it.

NOTES

Planets in the 2nd and 12th from themselves or from the Rasis they occupy have special influences. The Rasi will have Kartari Yoga, as also any planet which has on both sides evil planets. Good planets may cause this Yoga and probably the results will be beneficial.

१३. इति प्रथमः ॥

SU. 13. *Ithi prathamah.*

The sources of strength named in the above sutras will be the first set of inquiry into the power of a Rasi or its lord.

१४. स्वामिगुरुज्ञदृग्योगो द्वितीयः ॥

SU. 14. *Swami gurugnadrigyogo dwiteeyah.*

The second set of strength for a Rasi is derived by the aspect of its own lord, Jupiter or Mercury.

NOTES

Now he names the second set of powers which a Rasi can command to its credit. Varahamihira observes thus in his Brihat Jataka.

Horaswami Gurugnya Veekshitayuta Nanya-ischa Veeryolkatah,

The Lagna or any Bhava or Rasi becomes strong when it has the aspect or conjunction of its lord, Guru or Budha, if not it well not be powerful. This stanza of Brihat Jataka is nothing but a slavish imitation of this sutra of Jaimini. The Maharishi Jaimini was the author of *Poorvamimamsa* Sutras, Jaimini Bharata and the invaluable sutras I am translating. He was the desciple of Veda Vyasa and was therefore, contemporary of that great Maharishi. I have proved, by indisputable authority, that the period of Maha Bharata was more than 5,000 years from now. There are four copper plate grants given by the Emperor Janamejaya the son of Parikshit and the grandson of Abhimanyu, the son of Arjuna, the great hero in that ruinous war and the recepient of the Bhagavadgita instructions from Lord Krishna himself and written by Veda Vyasa Varahamihira, as per date given by himself in stanza 2 of his Brihat Samhita, Chapter 31, lived in the court of Vikramaditya whose Era called Samvat Nripasaka is prevalent all over India and counts now as 1988. Varahamihira says that he borrowed all his ideas of Astronomy, Astrology and Samhita from the still more older writers and the above quoted of his stanza certainly comes from Jaimini. Any sign becomes strong when it has the aspect or conjunction of its lord, Guru or Budha. Six varieties arise from this. The lord aspecting or conjoining, it gives two. Similarly for the other two planets Guru and Budha. This is the second source or item of strength. Aspects and conjunctions are different.

१५. स्वामिनस्त्रुतयिः ॥

Su. 15. *Swaminastrutiyah.*

The third set of strength for the lord will be the one to be detailed below.

१६. स्वात्स्वामिनः कण्टकादिष्वपारदौर्बल्यम् ॥

SU. 16. *Swatswaminah kantakadishwapara dourbalyam*

Those planets who are in Kendras, Panaparas and Aupoklimas, from the Atmakaraka become more and more powerless than him.

NOTES

This means those who are in the Kendras from the Atmakaraka are powerless. Those who are in the next houses from Kendras are still more feeble and those who occupy the next houses are worse still in power. This represents the 3rd source of strength.

१७. चतुर्थः पुरुषे ॥

SU. 17. *Chaturtah purushe.*

If the lord of the Rasi falling in Purusha Rasi (odd signs) has evil conjunctions and aspects, this will become the 4th source of strength to the Rasi.

१८. पितृलाभप्रथमप्राण्यादिः शूलदशा निर्याणे ॥

SU. 18. *Pitrulabha prathamapranyadi shuladasa niryane.*

Take the stronger out of the two 1st and 7th. Then from the stronger of these two, take the Shoola Dasas, *viz.*, 1, 5 and 9. Find out which of

these Shoola Rasis becomes the strongest. Then ascribe the death period to it as certain.

१९. पितृलाभपुत्रप्राण्यादिः पितुः ॥

SU. 19. *Pitrulabha putra pranyadih pituh.*

Putra 9, *Pa* 1, *Ra* 2 = 12, reversed it means 21, divided by 12, we have the balance 9, hence the 9th house is meant. Take the Lagna and 7th and find out the 9th houses from them, whichever is stronger in these two ninth houses, take it and find out their Shoola Dasas and prescribe death to father in the most unfavourable of these Shoola Dasas, *viz.*, 1, 5 and 9.

२०. आदर्शादिर्मातुः ॥

SU. 20. *Adarsadirmatuh.*

Take the most powerful in I or 7. Take the 4th from it and find the Shoola Dasas from it, whichever is the most powerful among the 1st, 5th or 9th predict death to the mother in that Dasa.

NOTES

Darsa 4, *Da* 8, *Ra* 2=82 reversed 28, divided by 12 we have the balance 4 and 4th house is meant here.

२१. कर्मादिर्भ्रातुः ॥

SU. 21. *Karmadir bhrathuh.*

Take the 3rd from Lagna or the 7th whichever is stronger, and ascribe death to brothers and sisters in the most powerful of the Shoola Dasas from it.

२२. मात्रादिर्भगिनीपुत्रयोः ॥

Su. 22. *Matradirbhagini putrayoh.*

Take the Lagna or the 7th whichever is stronger, and find the 5th from it. Sons and sisters will die in the most cruel of the Shoola Dasas from the above 5th house.

NOTES

How 5th can have any connection with sisters, I cannot guess. But the sutra is clear and we have to take it in the sense he has given.

२३. व्ययादिर्ज्येष्ठस्य ॥

Su. 23. *Vyayadirjyestasya.*

Take the 11th from Lagna or 7th whichever is stronger, and predict death to elder brothers in the most unfavourable Shoola Dasa from it.

NOTES

The 3rd represents younger brothers and sisters and the 11th, the elder sisters and brothers in other works on astrology.

२४. पितृवत्पितृवर्गे ॥

Su. 24. *Pitruvat pitruvarge.*

Take the stronger of the two Lagnas and the 7th Find out the 9th from it. From this take the Shoola Dasas and predict death to paternal uncles, etc., in the evil period among them.

२५. ब्रह्मादिः पुरुषे समा दासान्ताः ॥

Su. 25. *Brahmadi purushe sama dasanthah.*

If the Lagna falls in a *purusha* or masculine Rasi the Dasas or periods commence from the sign occupied by the Brahma. The extent of the Rasi Dasa is thus determined. Take the 6th from the Dasa Rasi. Find out the number of the house the lord of it occupies and that number will be the extent in years of that Dasa.

NOTES

Dasa 6, *Da* 8; *Sa* 7=87 reversed it gives 78, divided by 12, the balance is 6, hence the 6th house is indicated by this figure.

२६. स्थानव्यतिकरः ॥

Su. 26. *Sthana vyathikarah.*

When the Janma Lagna falls in an odd sign, the Dasas commence from the Rasi occupied by Brahma in regular order. If the Lagna falls in an even sign, then the Dasas commence regularly from the 7th house from Brahma.

NOTES

This means in odd signs the Dasas commence from the

Rasi occupied by Brahma, and in even signs the Dasas commence from the 7th Rasi from the sign occupied by Brahma.

२७. पापदृग्योगस्तुङ्गादिग्रहयोगः ॥

SU. 27. *Papadrigyogastungadi grahayogah.*

The conjunctions and aspects of malefics are a source of strength for the Rasis. So also is added another source of strength to (the rasi) by planets (situated there) being in exaltation, moola thrikona and very friendly and friendly houses.

NOTES

Jaimini now gives the fourth source of strength to the Rasis. The conjunctions and aspects of evil planets are a source of strength to the Rasis. The states of such planets which have aspects and conjunctions in the Rasis will also be sources of strength, such states are exaltations, debilitations, friendly and unfriendly houses, Moolathrikonas. Benefics influence the Rasis by aspects and conjunctions when they are in exaltations and other favourable positions otherwise they do not exercise much influence. such is the opinion of the commentators. This is the fourth source of strength.

२८. पञ्चमे पद क्रमात् प्राक्प्रत्यक्त्वम् ॥

SU. 28. *Panchame pada kramat prakpratyaktuam.*

If the 9th from Lagna happens to be incorporated in an odd sign take the Rasi Dasas in the regular order. If it happens to be incorporated in

an even sign, take the Rasi Dasas in the inverse order or backwards. The commencement of the Dasa should be from the Lagna. Kethu in these cases is considered as a benefic.

End of Third Pada of the Second Adhyaya.

ADHYAYA II—PADA 4

१. द्वितीयं भावफलं चरनवांशे ॥

SU. 1. *Dwiteeyam bhavaphalam chara navamse.*

In the navamsa Dasa of Chara Rasi the significations of the second house must be explained in the manner given in Sutra 14 of the previous section.

NOTES

All Bhavas get strength when they are aspected or conjoined by their lords, by Guru and by Budha

२. दशाश्रयो द्वारम् ॥

SU. 2. *Dasasrayo dwaram.*

The Rasi which commences the Dasa or period is called the Dwara Rasi or the door for the subsequent Rasi Dasas.

NOTES

This Dasa is called also Paka Rasi.

३. ततस्तावतिथं बाह्यम् ॥

SU. 3. *Thathastavatidham bahyam.*

Count as many signs from Dwara R... ... Dwararasi is removed from lagna. This will be the Bhoga Rasi.

NOTES

He gives here the definition of what is called *Bhoga Rasi*. The commencement of Dasas is given and their differences in Chara, Sthira and Dviswabhawa Rasis have been shown.

The commencing Dasa falls in some sign from Lagna. Then count from that Rasi to a similiar number and this will be the Bahya Dasa or Bhoga Dasa. Suppose the commencing Dasa falls in Mesha for a person whose Lagna is Dhanas. Then it will be the 5th from it. Mesha Dasa becomes the Paka or Dwara Dasa and the 5th from it, *viz.*, Simha becomes the Bahya or Bhoga Dasa. Some commentators explain thus. If Mesha begins as the Dasa of the first sign, then counting one from it, the Bhoga Dasa or the second begins in Mesha alone. Then the second Dasa begins in Vrishabha which will be called Paka Dasa, and the second from it Mithuna becomes Bhoga Dasa. The third Dasa commences in Mithuna and it becomes Paka Dasa. The third from it, *viz.*, Simha becomes the Bhoga Dasa, Kataka becomes the 4th Dasa and becomes Paka, while the 4th from it, *viz*, Thula, becomes Bhoga Dasa. In this way Dasas must be calculated till the last Dasa, which ends the man's existence and kills him I think I have made the meaning very clear and simple.

४. तयोः पापे बन्धरोगादि ॥

SU. 4. *Tayoh pape bandharogadi.*

If evil planets are found in the Paka and Bhoga signs, the person will suffer from imprisonment, chains, diseases and other mental and physical troubles.

५. स्वर्क्षेऽस्य तस्मिन्नोपजीवस्य ॥

Su. 5. *Swarkshe ssyathasminnopajeevasya.*

If the evil planets in the two Rasis happen to be in their own houses or are very close to Guru then the evil results foretold in sutra 4 will not happen.

६. भग्रहयोगोक्तं सर्वमस्मिन् ॥

Su. 6. *Bhagrahayogoktam sarvamasmin.*

The results in these Dasas will have to be foretold, by the strength of the planets and by the sources of strength and weakness of the Paka and Bhoga Rasis.

NOTES

These hints are to be taken not only here but throughout the whole work. Suppose there are evil planets in debilitation or without nearness to Guru.

1. These two Rasis have exalted evil planets.
2. There are beneficial planets with malefics.
3. There are pure benefic.
4. Benefics in exaltation.
5. Benefics in debilitation.

In all such cases, the results will certainly be, and must be different. The strength of the Rasis must also be carefully considered. Then again, in the Rasi extending over 30

degrees the strength and weakness of the Rasi will not be uniform. There is a radical difference between the general astrologers and Jaimini Maharishi. All the astrological works have their foundations laid in the writings of the Maharishis. They alone were able to see the differences in planetary globes, their influences on each other and the wonderful ways by which they indicated the results of the karma to the credit of the person at the time of his birth. Jaimini gives great, prominence to the planet who has advanced the largest number of degrees in a Rasi and calls him Atmakaraka The Navamsa he occupies, plays a prominent place in the delineation of characteristics and results. But in the *Deeptadi Avastas*, the planet who is in the last Navamsa of a Rasi gets *Peeda Avasta* or the state of humiliation. No great prominence is attached to him and on the other hand he becomes weak and powerless. Differences of opinion among the various authors are found in large numbers. Take medicine, philosophy religion, war, law, speculation and even the so called most exact science, mathematics. Here one plus one becomes two and one and one both minus becomes two. We give a seperate value for plus and minus. To reach a place there may be one thousand and one ways. The differences in all these will have to be carefully considered and reconciled. Approaching from different places and directions and experiments and experiences, two or more persons may reach the same destination or results. A simple illustration will convince us about the truth of these observations. A, B and C are each worth one lac of rupees. By whatever means they may have acquired that wealth, the result is the same, and the money power of one lac lies with each of them. Take half a dozen warriors of exactly equal physical and mental capacities.

Each may have taken different food, born in different conditions, and brought up under different circumstances, but the results are one and the same. Similarly in astrological sciences. Different Maharishis pursued different methods and found out and identical results though those results were produced from apparently different causes. The solar, planetary and stellar radiations are working through the various degrees of the zodiacal signs in mysterious ways.

७. पितृलाभप्राणितोऽयम् ॥

Su. 7. *Pitrulabhapranithoyam.*

These results have to be carefully predicted from Lagna or the 7th, whichever is the stronger of the two. For males preference should be given to Lagna and for females the 7th should be preferred provided it is strong.

८. प्रथमे प्राक्प्रत्यक्त्वम् ॥

Su. 8. *Prathame prakprathyaktram.*

If the Dasa commences, with a movable sign or Chandra Rasi, then the order of the Rasi Dasas will be regular in a horoscope.

९. द्वितीये रवितः ॥

Su. 9. *Dwithiye ravitah.*

If the Dasa commences in the fixed sign or Sthira Rasi then the 6th and 7th, etc., from it will be the successive Dasas.

NOTES

These are called *Padakrama* Dasas. Pada as we know already means the number of a Rasi, again counted from the Lagna or any other Bhava.

Ravi 6, *Ra* 2, *Va* 4=24 inverted, 42, divided by 12, we have the balance of 6 and hence the 6th, the 6th from it and the 6th from it and so on.

१०. पृथक्क्रमेण तृतीये चतुष्टयादि ॥

Su 10. *Pruthakramena thriteeye chatustayadi.*

If the Dasa Rasi commences in a common sign, then the successive Rasi Dasas will be determined by the Kendra, Panapara and Aupoklima Rasis from it

११. स्वकेन्द्रस्थाद्याः स्वामिनो नवांशानाम् ॥

Su. 11. *Swakendrasthadyah swamino navamsanam.*

Those who are in Kendras, Panaparas and Aupoklimas from the Karaka become the lords of the Navamsa Dasas.

NOTES

Here we have to take the planets first in Kendras according to their strength, then those who are in Panapara and last those who are in Aupoklimas.

१२. पितृचतुष्टयवैषम्बलाश्रयः स्थितः ॥

Su. 12. *'Pitruchatustaya vaishamya bala-srayah stitah.*

Those Rasis which are in Kendras from Lagna furnish the first Dasa.

NOTES

Suppose there are many, then that sign which becomes strong by the various combinations and aspects explained in the previous sutras, becomes the first Rasi Dasa. The Dasa years are 9 for each of the Rasis.

१३. स तल्लाभयोरावर्तते ॥

Su. 13. *Sa tallabhayoravartate*

The Karaka will be moving between the Lagna and the 7th.

NOTES

We have to find him from Lagna or the 7th whichever is stronger, and count backwards or forwards as the Rasi he occupies is even or odd. Then he gives the Dasa years as are counted from Lagna or the 7th, taking the Dasa always by the larger number he obtains. This is the extent of Karaka Dasa in years. For other planets, count the number from them to the Karaka, in the forward or backward reckoning and ascribe such number of years to the planets.

१४. स्वामिबलफलानि च प्राग्वत् ॥

Su. 14. *Swami bala phalani cha pragvath.*

The results of all these will be determined, as detailed in the previous sutras, by the examination

of the sources of strength and weakness to the planets, to the lords of the Dasas and to the Rasis.

NOTES

Jaimini has given various sources of strength and weakness to the planets in general, to the Rasis or signs and to the lords of the Dasas. He advises his readers to take these into careful consideration and having regard to times, circumstance and places, predict the results, so that they may turn out correct and to the point.

१५. स्थूलादर्श वैषम्याश्रयो मण्डूकस्त्रिकूटः ॥

Su. 15. *Stuladarsa vaishamyasrayo mandukastrikutah.*

As the *Manduka* or frog jumps from place to place, the two systems of Dasas named by Jaimini in the previous sutras *viz.*, - Kendra, Panapara and Aupoklima, and the movable, fixed and double bodied signs, also jump from house to house and hence he calls them Manduka Dasas.

NOTES

As per instructions given in the previous chapters, the Dasas both for planets and Rasis, jump from Kendras to Panaparas and from the latter to Aupoklimas. Similarly they jump from Charas to Sthiras and from Sthiras to Dwiswabhavas. They also jump in Shoola Dasas.

१६. निर्याणलाभादि शूलदशा फले ॥

Su. 16. *Niryanalabhadi shooladasa phale.*

In predicting results, the 7th from the Niryana-
ioola Dasa should be taken into first account.

NOTES

Shoola Dasas are marked as death inflicting. Take the 7th from the most powerful of these Niryana Rasis and begin to make predictions from it. This Niryanashoola is of many kinds. Rudrashoola, Maheswarashoola and Brahmashoola

१७. पुरुषे समाः सामान्यतः ॥

Su. 17. *Purushe samah samanyatah.*

If the *Arambha* or commencing Dasa falls in Purusha Rasi or masculine sign then the subsequent Rasi Dasas will be counted regularly and each Dasa gets 9 years only.

NOTES

If the commencing Dasa falls in a feminine sign, then the subsequent Dasas have to be counted from the 7th sign from it. In masculine horoscopes the Arambha Dasa commences from Lagna. In feminine horoscopes it commences from the 7th.

१८. सिद्धा उडुदाये ॥

Su. 18. *Siddha ududaye.*

Dasas counted from the constellations at birth, have to be learned and taken from Parasara, Gargi, Vyasa and other well-known writers.

NOTES

Jaimini says he has not given them in his work because they can be learnt from other works and the Dasa periods will be as they are given there. We have 27 constellations and they have to be counted from Krithika.

		Years.
Krithika—Ravi Dasa	...	6
Rohini—Chandra Dasa	...	10
Mrigasira—Kuja ,,	...	7
Aridra—Rahu ,,	...	18
Punarvasu—Guru ,,	...	16
Pushyami—Sani ,,	...	19
Auslasha—Budha ,,	...	17
Makha—Kethu ,,	...	7
Poobha—Sukra ,,	...	20

Then from star Uttara repeat the same planetary Dasa with the same number of years. These are called Udu Dasas, from *Udu* meaning a constellation or star. Jaimini has made no reference before to constellations. He mentions them only in this sutra. Thus each planet gets 3 stars, with the same number of years. He uses the word *Siddha* meaning ready from other works well-known in the world.

१९. जगत्तस्थुषोरर्धं योगार्धे ॥

SU. 19. *Jagathasthushorardham yogardhe*

The extent of yogardhadasa will be half of the two Dasas combined from the Chara and Sthira Rasis.

NOTES

The Yogardhadasa will have to the stronger of Rasis, Lagna and the Saptama or the 7th.

२०. स्थूलादृशवैषम्याश्रयमेतत् ॥

SU. 20. *Stuladarsa vaishamyasrayam etat.*

Yogardhadasa begins either from Lagna or the 7th house which ever is stronger.

NOTES

The sources of strength and weakness have been clearly explained in the previous pages. *Yogardhadasa* commences from the stronger of the two Lagna and the 7th. If the Rasi which commences the Dasa be odd, then, take the subsequent Dasas in the regular order. If it is even then count the Dasas backwards. *Sthula*=Lagna or 1—*Tha* 7, *la* 3=73, reversed 37, divided by 12, we get 1 or Lagna.

२१. कुजादित्रिकूटपदक्रमेण दृग्दशा ॥

SU. 21. *Kujadi strikuta pada kramena drig dasa.*

Drigdasas are formed commencing with the 9th from Lagna, according to *thrikonarupa pada.*

NOTES

Jaimini now speaks about Drigdasa. Kuja=9, *Ka* 1, *Ja* 18=reversed 81, divided by 12, we get 9. Take the 3 houses from the Arambha Rasi, or commencing Rasi *viz.*, 2nd, 5th and 9th from the 2nd, the 4th and the 5th and 9th from the 4th, these three sets of combinations from the Arambha Dasa or the commencing sign form what is technically called ***Drigdasa.***

२२-२३. मातृधर्मयोः सामान्यं विपरीतमोजकूटयोः ॥
यथा सामान्यम् ॥

SU. 22 & 23. *Matrudharmayoh samanyam vipareethamoja kutayoh.*

Yatha samanyam.

Those born in even signs will have the results as described in the previous sutras about the *Trikon Dasa*

NOTES

Matru means 5. Dharma signifies 11. *Mo* 5, *Ta* 6=56, reversed it will be 65, divided by 12, we have the remainder 5. *Dha* 9, *Ma* 5 =95, reversed, we get 59, divided by 12, we have the balance 11; counting from 5th and 11th is considered as *samanyam* or ordinary, counting from odd and even signs is called *Vyutkrama* or special or peculiar.

२४. पितृमातृधर्मप्राण्यादिस्त्रिकोणे ॥

SU. 24 *Pitrumatru dharmapranyadistrikone.*

Among the Trikonas, the Rasi Dasa commences with the strongest among them.

NOTES

The Thrikonas are 1, 5 and 9.

२५. तत्र द्वारबाह्याभ्यां तद्वत् ॥

SU. 25. *Tatra dwarabahyabhyam tadwat.*

The results which have been ascribed to *Dwara Bahya Rasis* should also be predicted to the Thrikona Dasas

NOTES

If the Paka and Bhoga Rasis are aspected or joined by evil planets, the person will suffer from diseases, chains, imprisonments, etc., similar results have to be predicted for Thrikona Dasas when they have evil aspects and conjunctions. Carefully read my notes on Sutra 3 of pada four, on Paka and Bhoga Rasis and the different views explained by the commentators. Dwara and Bahya Rasis are Paka and Bhoga Rasis respectively.

२६. धासगैरिकात्पत्नीकारात्कारकैः फलादेशः ॥

Su. 26. *Dhasagairikatpatneekarat karakaih phaladesah.*

Results must be predicted from the *Karakas* or lords of events and also from the first, third, seventh and the 9th Rasis.

NOTES

About the person himself, the results must be predicted from the Atmakaraka, from the 7th about elder and younger brothers and sisters, virtue and charities. These are well known principles in the other works on Astrology.

२७. ताराकांशे मन्दाद्यो दशेशः ॥

Su 27. *Tararkamse mandadyo dasesah.*

Divide the birth constellation into twelve equal parts corresponding to twelve signs and find out to which division the time of birth corresponds. The lord of the Rasi corresponding to this division becomes the lord of the commencing Dasa.

NOTES

Take the constellation of the day of the birth and divide the whole duration of the star by 12. Find out in which division the ghatika of birth falls from the Lagna. Then count the Dasa from that, as per rules already given in the previous sutras. The Dasas here also must be given as 9 years for each Rasi. Here the meaning is not very clear. I understand thus: Janma Lagna falls in some Rasi as a matter of fact. Take the whole duration of the Star, and divide it by 12. Then the birth Lagna falls in one of these 12 divisions. The lord of that Rasi becomes the lord of the commencing Dasa. These Dasas have to be counted forwards and backwards in odd and even signs. The sutra may also be interpreted like this. A is born at 14 ghatis after Sunrise on the 20th of Kumbha. The balance of Kumbha Rasi at Sunrise will be 1½ ghatis. I am only giving a rough example.

Kumbha is 1½ ghatis.

Meena and Mesha run for 8 ghatis. This makes 9½ ghatis. Add Vrishabha 4½ ghatis. Thus 14 ghatis will conclude Vrishabha and the person is born in the end of Vrishabha. Say the full extent of the star Bharani is 60 ghatis on that day after Sunrise. Divided by 12, we get for each part 5 ghatis. Janmakala ghatis fall in the 3rd division and the 3rd Rasi from Lagna, *viz.*, Kataka may be taken as the commencing Rasi Dasa. This is taken with reference to Chandra and hence called Chandra Dasa. I am very diffident about this explanation.

२८. तस्मिन्नुच्चे नीचे वा श्रीमन्तः ॥

SU. 28. *Tasminnuchhe neeche va shreemantah*

If, in the example given in the above sutra, the lord of the Rasi Dasa is in exaltation or debilitation the person becomes wealthy and influential.

२९. स्वमित्रभे किंचित् ॥

SU. 29. *Swamitrabhe kinchit.*

If, in such a Lagna, its lord occupies a friendly sign, the wealth will be moderate.

३०. दुर्गतोऽपरथा ॥

SU. 30. *Durgathoaparadha.*

If the lord of Lagna above mentioned is not as stated previously, the person becomes poor and wretched.

NOTES

This will be when he is debilitated, combined or aspected by malefics and is found in unfriendly houses.

३१. स्ववैषम्ये यथास्वं क्रमव्युत्क्रमौ ॥

SU. 31. *Swavaishamye yathaswam krama vyuthkramau.*

If the Karaka occupies the odd sign then proceed for the subsequent Dasas in the regular way, but when he is in an even sign, then go backwards for

He has repeated this idea already in several sutras and I suppose he wants to emphasize the principal point which differs from other astrological principles.

३२. साम्ये विपरीतम् ॥

Su. 32. *Saumye vipareetam.*

If the Karaka Rasi falls in even signs then count backwards.

NOTES

This is just opposed to the above sutra, where he refers to the planet and here he refers to the Rasi.

३३. तत्तत्शनावपि वेदितव्यमित्येके आचार्यवदन्ति ॥

Su. 33. *Thathatsanavapi veditavyamityeke acharya vadanti.*

Some Acharyas say that all the results which have been ascribed to planets and signs in the previous sutras may also be predicted with reference to Sani and his positi n.

NOTES

If this sutra is of Jaimini it speaks eloquently to some facts. Previous to Jaimini, Maharishis existed and wrote works on astrology and expounded principles, with some of which Jaimini is not in agreement. Jaimini was a contemporary of Vedavyasa and hence he lived more than 5,000 years ago. This proves the great antiquity of sutras also about Indian Astrology including astronomy and

kindred sciences. Crooked theories, ascribing to Indian sciences centuries after A. D. may safely be lodged in the perverted brains of their authors.

३४. अन्तर्भुक्त्यंशयोरेतत् ॥

SU. 34. *Antarbhuktyamsayoretat.*

These details above mentioned in the various sutras should also be ascribed to the antar Dasas or sub-periods among the major Dasas in the forward and backward countings.

३५. शुभा दशा शुभयुते धाम्न्युच्चे वा ॥

SU. 35. *Shubha dasa shubhayute dhamnyuchhe va.*

If the Rasi has beneficial aspects and conjunctions, or if its lord has similar sources of strength or is exalted, then all the results will be beneficial.

NOTES

The person will prosper in every way during the portion of such Rasis or lords. But otherwise he will suffer.

३६. अन्यथाऽन्यथा ॥

SU. 36. *Anyadhanyadha.*

When the above conditions are not present, the results will be quite the contrary.

NOTES

When Rasis are evil, when they have evil aspects or conjunctions, when debilitated planets occupy the Rasis or when their lords are debilitated, the beneficial results will be absent, and malicions results will trouble the person.

३७. सिद्धमन्यत् ॥

SU. 37. *Siddhamanyat.*

Jaimini says that all the principles explained in this work are truth propounded in other works and therefore they hold good in all calculations and predictions.

End of Fourth Pada of Second Adhyaya.

THE END

SHORT SKETCH * OF THE LIFE OF

B. SURYANARAIN RAO.

B A., M R.A S., F R H.S ,

Founder of The Astrological Magazine

It is but right, that my history should find a place in my translations and books. I belong to the Mulakanadu sect of the Andhra Community of Brahmins, and have the Gotra of the Venerable Vasista, the revered family Guru of Sri Rama and the Solar line of monarchs. Vasista, Parasara, Vyasa and Suka are my first progenitors. My grandfather was a military officer under Hyder and Tippu and changed the career to civil in his later life. Venkataramanayya, my grandfather was born in 1747 and died in 1828. He lost his first wife Narasamma in his 59th year and married my grandmother Naranamma of Hegganahalli in his 60th year and got 7 children from her—two daughters and five sons of whom my father Gopala Rao was the 3rd son. My father was born on Friday 17th July 1816, the 10th Lunar day of the dark half of the month Ashadha in the Cyclic year Dhatu at 15 ghatis after Sunrise under the constellation Bharani with the period of Venus and he was only 12 years old when his father died. My father was of slender build energetic, strong and extremely active in work, qualities which I have inherited to a large extent My mother Rukminamma the daughter of Palamanda Subba Rao Pantulu was an intelligent, handsome and quiet going lady and died in her 39th year ,when I was about 13 years old. My father

*This sketch was written by Professor Rao in 1933 and it is published without any alterations. For fuller details read *Life of B. Suryanarain Rao* by Himself.

could speak and read about ten languages, and filled various posts in the Ganjam District, Northern Circars, and finally became Manager or Dewan of Parlakimidi or Chinnakimidi Zamindari as it is called now. He was an expert in Mantrasastras, and highly religious' and obligtion. He would never flinch from doing an obliging and brought me up with great love and care. The following is his horoscope.

	Moon	Rahu	Budha
	RASI		Sukra Ravi
Sani			Kuja
	Kethu	Lagne Guru	

His *tapobala* was so great that with a blade of grass he was able to stop about 1,000 cattle and about 30 or 35 cow-herds under the Maha Astra of Sanmohana. All the cattle and men lost their conscicusness, and after an hour of trial they began to move as if nothing had happened, when my father threw away the blade of grass. 'Mark the posintions of planets in all the Kendras. In addition to his onerous duties, he completed the gigantic task of finishing with his own hand, one crore and twenty-five lacs of Sri Ramanamas, and concluded the religious rites connected with them four months before his death. Guru in Lagna and Sukra and Ravi in the 10th made him a wonderful man in Mantrasastras and he used to perform miracles when he liked. He died in his 76 year on the morning of the 27th August 1891, and was therefore 75 years and 40 days old according to English calculations.

My mother had some abortions and at the advice of a sadhu in Chicacole, after the performance of severe remedies

he had four daughters and two sons, myself being the younger son. My elder brother Jagannatha Row entered the Mysore service and retired as an Amildar or Tahsilda and died in December 1915. I was born on Tuesday, Rathar saptami in Magha of the Cyclic year Rakshasa, on 12th February 1856, at about 14 ghatis after Sunrise or midnoon at Chicacole in the Ganjam District and the following is my horoscope.

	Chandra Rahu	Lagna	Sani
Ravi Budha Guru	RASI Diagram		
Sukra		Kuja Kethu	

	Lagna Guru	Rahu	
	NAVAMSA Diagram		
Budha	Kethu	Ravi Sukra Sani Kuja	Chandra

After my birth my father wanted to give me the name of his father Venkataramaniah, but it appears, on the fourth day I became seriously ill and in the night God Surya or the Sun appeared to my father in a dream and ordered my father to name me as Suryanaraina, as I was born at midnoon on the Rathasaptami, a day held sacred to the Sun and the Moon all over India. About 4 miles from Chicacole there is a village called Arasavalli, where there is a complete Temple to the Sun God and which is considered a sacred shrine by the neighbouring people. My father most gladly accepted the altered name and to his surprise and that of my good mother, I was alright on the 5th day of my birth. My father was called Gopala Row. He completed 125 lacs of Ramanamas with his own hand and died on Gokulastami held sacred to Sri Krishna

and my mother was called Rukmini, the name of the sacred wife of Krishna. At 12 o' clock in the noon, the Sun is most powerful and the time goes under the special name of Abhijin Moohurta, and *Abhijit Sarva Doshaghnam* or that noon time which cuts and cures all evil influences. A notable incident occurred to me in my 5th year, which has influenced all my life to a considerable extent. My first Aksharabhyasa or beginning of education began in my 5th year at Parlakimidi where my father was Dewan to the Raja.

On that memorable night, I slept with my father, and had a wonderful dream. I was taken to Suryaloka to the presence of the glorious Sun, and made to sit on his lap. His spouse Chayadevi gave me *Payasam* (wheat preparation with milk and sugar) and some fruits and made me eat them. After showing great love and kindness Surya put his hands on my head, patted me on my back and pronounced the blessing, that I would live long, have many children, become a learned and great man, would write many books and become an author, events which have been most wonderfully verified. I am now in my *77th year, with a brain as clear and vigorous as it was when I was 30 or 35 years, and I have completed 67 books on various subjects, including my *History of Vijayanagar, the Never-To-Be-Forgotten Empire.* I awoke and related my dream to my father, who had already anticipated some idea of my future greatness. In my boyish days I was extremely intelligent, and possessed an admirable memory, coupled with a strong and piercing intellect. But as it often happens with intelligent boys, I was irregular

*This was written in 1933 A. D.—Editor.

in attendance at school, careless of my studies, fond of running jumping and other athletic exercises, and was mischievous to a considerable extent. All the while I felt I would become a great man and a scholar, and even challenged my teachers with this idea when they found fault with my irregular attendance and want of attention to my lessons. While I was in the Senior B. A. class, in the Central College at Bangalore, Mr. J. Cook, M. A., Principal, rebuked me for want of attention to studies and for not copying notes, which he gave us copiously. I was ready with my impertinent answer. I observed in a determined tone that copying notes forms the part of dull headed students, and superficial teachers and that bright students, like myself, need no such process. He remarked that he was a student and amanuensis of Dr. Bain of Psychological fame and that I should obey him. I told him that I would become a greater man, than both of them, with the result that I was turned out of the class for a day. Mr. Cook was a generous Scotch gentleman. He sent for me next day and questionedme whether my behaviour was right.

I replied that his treatment of students should be different as the intelligent and spirited could not bear camly remarks which dull boys, consider as their inheritance. Both being frank the reconciliation was quick and smooth. When I met him 20 years after publishing some of my works, specially the *History of Vijayanagar* or *the Never-to-Be Forgotten Empire,* he had the nobility to address me as a greater man than himself, while I modestly, acknowledged his valuable instructions as the basis for all my scholarship in English and Physical Sciences. I was intended to take up the legal line and finished my legal studies, and practised for about 9 years as a Lawyer in Bellary. I kept up a decent establish-

ment, and my house was open to all classes of professiona experts, the musicians, the Veena-men, the learned pandits, the religious yogis, the vedantists, the jugglers, buffoons andl other artistes would flock to my place. For fuller details, the readers are referred to my Autobiography. My astrological instincts were stirred up by Thogaray Ramasastry at Bangalore while I was in the F. A. class.

I picked up my knowledge in this science by reading books on this subject. The details are beautifully given in my Life I had no high opinion for English astrological publications and never cared to read them. There is neither depth nor inquiry, nor research in them. My first work on astrology appeared in a dialect form, English and Kannada, in 1882. My collegiate studies gave me no leisure for progress in my astrological researches and my *Astrological Self instructor* first appeared in 1892, the second, in 1898, and the 3rd in 1900, the interval being taken up by my legal practice. Fourth, fifth, sixth and seventh, followed at longer intervals and the 8th has to be printed soon.* An Ooriya astrologer, in Parlakimidi by name Brahma, soon after my birth, foretold my future greatness I feel I am under the direct grace of the glorious Sun at every important turn in my life, and his presence in the 10th house from my Lagna, and 11th from Chandra, with Budha and Guru has inspired me to hold the view that I am destined to become a great man and write valuable works, on a variety of interesting and instructive subjects.

I first married my maternal uncle's daughter by name Bhagiratamma and she bore ten children, of whom

* The 8th and 9th editions have also appeared after death. Ed.

five died and † five are living. My father-in-law Palamonda Punchanatha Row was an Assistant Commissioner in the Mysore Service, earned a very good name as an officer. He died 21 years ago. After the death of my first wife in 1903, I married again Subbamma, daughter of Venkatramasastry. She bore 5 children, two of whom died soon after birth. I have now two daughters and one son by her. I have now 21 grandchildren and one great grandchild. I have built a spacious bungalow at the side of a village named Hunsamarae halli on the Nandi Road, 12 miles due north of Bangalore. It contains 3 acres of compound, planted with varieties of fruit and flower trees. I have kept up a decent establishment with ten servants, and am leading a quiet, honorable and religious life. My birthdays are celebrated on a grand scale, and I am visited by all classes, creeds and nationalities of people from all parts of the world and my home is open to my friends and relations. My eldest son Nanjunda Row helps me in my publication business. My second son B. Lakshminarayana Row, B.A., is a Graduate of Philosophy and Logic and is an Inspector of Schools in the Mysore Service. My third son Somasekhara Row, was adopted by my late brother. My 4th son Chandrasekhara Row, aged 13 years is studying here. My grandson B. V. Raman, has been trained by me and he is helping me in the editing of **The Astrological Magazine** and other books. Three daughters are married and happily settled in life. I have one little daughter aged 11, to marry yet. God has been graciously pleased to keep me above want and in comparatively good health for my advanced age.

† Now only two are living, the eldest son Mr. B. Nanjunda Rao (the father of the present editor of *The Astrological Magazine*) having died in September 1943.

Though my earnings have been great, my expenses have not been small. I possess generous instincts and always take delight in helping others when my aid is needed. I am an admirer of all talents in any form in any man and my company is always pleasant and instructive. I may be called a jolly hearted fellow, as I never take miseries in a miserable light. I possess fluent powers of speech and writing in almost equal degrees aud this rare gift I attribute to the special grace of the Goddess of learning Saraswathi. I always pray to her devoutly and get my promptings through Her Divine Grace. My familiarity with Western and Eastern Sciences gives me great advantage to lead the people wherever I may be I am a great lover of music and other fine arts, and my residence is generally kept in a fashionable manner. I have had audiences with Viceroys, Governors and Maharajas, and all of them were pleased with my behaviour, spirit of independence and capacity in conversation and arguments. I have had suitable khillats and presents from many Maharajas and aristocrats and the National and individual predictions, I made about wars, famines, deaths of royal personages, plagues, epidemics and other phenomena have been remarkably fulfilled and these facts are well-known to the public who are in touch with my works. I predicted about the great Anglo German War, and the nations who would be involved in its deadly folds, six months before the war, in my March Magazine for 1914, and said, that the war would begin in August of that year. The Magazines are before the public, and they can judge of the truth of these statements My lectures, conversations and works have been highly appreciated by the cultured public. I have been leading a religious life, in this age of false allurements, of false civilisa

tion and of false professions and have felt strongly in my innermost heart that God protects all those, who entirely sincerely and honestly place their faith and confidence, in Him My own independent life is a great illustration of that principle, which lays down complete devotion to God and honest and sincere life under His gracious and omnipotent guidance should be the highest ideal for human efforts. May He shower His choicest Blessings on all and make the world happy, cheerful and peaceful, have been my earnest daily prayers to the Almighty. The aphorism, so beautifully and aptly ordained on every holy Brahmin after his Pujas are over, deserves to be reproduced here for the benefit of my readers: "*Swasti Prajabhyah Paripalayamntam Nyayena Margena Maheem Mahisah; Gobrahmanaybhyassubhamastu Nityam, lokassamastah Sukhino bhavantu; Kalay Varshauu Parjanyah Prithvisasyasalinee; Desoyam Kshohbharahitaah Brahmanah santu Nirbhayaha; Aputrah Putrinah santut Putrinasshntu Poutrinah; Adhanah sadhanassantu jeevanti saradassatam.*" Liberally translated the verse means—let all the people live in happiness, let the rulers be just and sympathetic in their rule, let the milky cows and Brahmins be blessed everyday, let all the worlds enjoy perfect happiness, let seasonal rains enrich the lands, let earth be productive let the countries enjoy freedom from epidemics, let Brahmins, attend to their prayers, without any fear from evil minded people, let those who have no children beget children, let those who have no grandchildren, be blessed with grandchildren, let those who have no money, get money and let all people live till they are one hundred years old. This is a prayer, as tolerant, as honest, as broad minded and as sympathetic as possible and when really good men send thes

prayers constantly to God with faith and devotion they will never go in vain. I shall give you here a short sketch of my ancestors and pedigree.

I am a direct descendant of the great Maharishis Vasista, Parasara and Vedavyasa. The Pedigree of Vedavyasa is thus given in our daily prayers.

1. Vasista-Brahma Manasaputra or one evovled out of the great mental energy power of Brahma.
2. Sakti son of Vasista and Arundhati.
3. Parasara son of Sakti.
4. Vedavyasa, Badarayana or Krishna Dwaipayana son of Parasara.
5. Shuka son of Vyasa.